A HISTORY OF THE BAPTISTS

of

BUTLER COUNTY

1819 - 1957

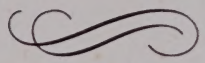
THE REV. J. W. JOYNER

Georgiana, Alabama

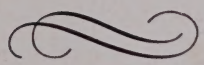
A HISTORY OF THE BAPTISTS

of

BUTLER COUNTY



1819 – 1957



THE REV. J. W. JOYNER

Georgiana, Alabama

PREFACE

It was in the year 1942 that Dr. James H. Chapman of Birmingham, who is head of "The Baptist Historical Society" of Alabama, wrote the late D. M. Powell of Greenville, asking him to write a history of the Baptist of Butler County. Mr. Powell declined the request, but wrote Dr. Chapman to write me in regards to writing the history. He did. Knowing that the getting up of the material and writing it out and publishing it was a job beyond my ability, I, too, declined the undertaking at first, but at the urgent request of Dr. Chapman, and after prayerfully deciding I owed it to future generations, I agreed to undertake the most difficult task.

REV. J. W. JOYNER
The Author

Soon after starting the research for the material to write the history, I found the job greater than I had anticipated. There were two reasons for this: first, the lack of interest found among the churches; second, due to the fact our churches have been negligent in preserving records of their activities.

Having read the "History of the Baptist People of Alabama," by Dr. B. F. Riley; also Mr. Little's "History of Butler County," which afforded much information, and being blessed with a long life and good memory, I have been able to write out and pass on at least a part of the activities of Butler County Baptist since the first church was organized in the year 1820.

To each person and church giving their cooperation which has made this volume possible, I wish to extend my thanks. I especially want to thank Mrs. P. N. Huguley, who prepared the chapter on "History of Woman's Missionary

Union In Butler Association, 1905-1957;" Larry Gafford, who provided me with the contents of Chapter Five, and to Mrs. Riley Williamson, who served well as my helper in preparing the material for the printer. Should this volume meet God's approval and a reward be granted for the years of toil given, I sincerely pray that each person that has extended a helping hand shall share in the reward.

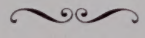
I want to also especially thank each church and person making a donation to pay for printing this history. I am publishing their names and the amount given by them, and pray that he who bless the person giving a "cold drink" in His name shall not lose their reward!

In making the research for the information that makes up the history of each local church found on the following pages, it was necessary to read old records, some of which were over a hundred years old. Some of these records were difficult to read, since the paper on which they were written had become brown and the writing dim with age. Then, too, people a hundred years ago did not spell names as they do now; different church clerks many times would vary the spelling of a name. To illustrate: Rev. L. B. Cohron preached over the county, and a number of clerks would spell his name Choran.

The writer and those aiding him in reading the proof have put forth an effort to correct errors in information stricken from these old records, but so many names make up the list of charter members of the churches and pastors through the years, we may have failed. We want to assure the readers of this history that we have tried to spell all names correctly. It has been our aim to give honor to those who, in the face of poverty, organized and handed down to us our churches in Butler County, and wherein we may have failed, we beg your forgiveness!

I want to ask my readers to pardon me if I seem selfish in dedicating this volume to Bettie E. Steward Joyner, who was a faithful companion to me in all my work for more than fifty years, and also to my adopted children, Panola Lawson Joyner and Charles Lawson Joyner, who have meant so much to me since their foster mother went to be with Jesus nearly five years ago.

—The Author.



IN APPRECIATION

(Foreword)

The story of progress of Baptist of Butler County is one of intriguing interest, and a great need for a compiled history has existed for many years.

So varied and so rich is the History of Butler County Baptist, that to record it in its entirety would require a large volume and would take many years of research. However, what is considered the most important and interesting events in the growth of these Churches is gathered into one small volume, and this Bro. Joyner has done. What he has given us here represents months and years of reading and patient research.

Nowhere else is there to be found a man more qualified to write this History of Butler County Baptist. He has not had access to all the records of the various Churches to get the materials so much needed for a history such as this; so, to demand that everything be included would be more than humanly possible.

Bro. Joyner, having been blessed with an excellent memory, has drawn on it to piece together the otherwise unavailable records. He writes as a Baptist and as one to whom the Baptist heritage is very precious. However, he has not let his deeply-held convictions distort his views of what actually happened.

We who are the beneficiaries of this History of Butler County Baptist have reason for profound gratitude to Bro. Joyner for his untiring effort and noble spirit.

Some men are humble in the sight of the world, yet gain no recognition for human service, but Bro. Joyner is humble in the sight of man and God, and has made for himself a place of enduring appreciation in the hearts of his fellow man. He is well known in his column in the Butler County News, entitled, "Joygrams," which has appeared in the same paper for more than twenty-six years.

As his Pastor, I can say that it is a rare privilege to have as a member of the First Baptist Church of Georgiana, a man of his age with such a nimble mind and who uses that mind for the glory of the Lord.

Rev. L. N. Stamper

Herewith is one of his beautiful poems which was published in the Butler County News some time ago:

LIFE'S STORY

As I came down life's way—
Observing things here and there,
I've not been afraid, for
I have felt that God was near,
To guide through the rough places—
To lend a helping hand;
As I tried in guiding others—
To God's peaceful Land.
Sometimes the waves have been
High and rough for me;
Along the way I have traveled,
On a tempestuous sea.
But looking back now—
Over all I can clearly see,
The high and rough waves
Were to develop me.
Many times I have failed
In the task assigned to me;
Have been lazy, negligent, critical, not true.
And now, dear Lord, as I approach
The end of the trail,
Being deeply conscious
That I have failed;
I am asking Thee to forget, forgive,
Overrule all to Thy Glory;
Every effort I have made and failed,
In writing Life's Story.

CHAPTER ONE

The County of Butler was formed by an Act of the Legislature in December, 1819, at Huntsville. This was before Congress admitted Alabama into the Union. The county was named in honor of Captain William Butler, a native of the state of Virginia.

The exact date of the first settlers in the county is not known, but it is believed by some to be as early as 1814. There were no churches or preachers in the county at this time, but the people would frequently meet at some neighbor's house to engage in religious worship. (See Little's "History of Butler County," page 38.) People are incurably religious in their nature wherever found, and they worship, if, as at Athens, they worship in ignorance.

The first trace of Baptist in Butler County was in the year 1820. In Dr. B. F. Riley's "History of Alabama Baptist," on page 27, he said: "On December 13, 1819, the Alabama Association was formed of four churches—Antioch, Bethel, Elam and Rehoboth. At the Second Session this small body was reinforced by the addition of the following churches: Swift Creek, Autauga County, Town Creek, Fort Dale, Butler County, Providence, Dallas County, Murder Creek, and Warden Creek, in Conecuh County."

The writer is assuming that the Alabama Association met annually when he says the first trace of Baptist in Butler County was in the year of 1820, for he has not found any further information of the Town Creek Church, except in conversation with the late Frank Rogers, who said: "I remember going to the 'Fort Dale Church' when a small boy and it was located in what is known as 'The Pool Settlement.'" The Indian Creek Church, organized January 28, 1871, was located just north of Fort Dale. From the information given by Brother Rogers, who was in his 88th year, the Indian Creek Church was organized after the Town Creek Church disbanded.

The next trace of Baptist in the county was in Oaky Streak. In Mr. Little's "History of Butler County," on page 146, we find this statement: "The road from Greenville to Andalusia was cut about the year 1821. This road passed through Oaky Streak. The people built a Baptist Church one and one-half miles from where the post-office is now. The settlement, which was about two miles southeast of the

post-office, grew gradually until 1830. Mr. Little gave the name of the church as Friendship. Mrs. J. A. York, whose mother lived at Oaky Streak, said: "My mother said she went to the church when a child, and the people called it 'The Rich Folk Church.'"

After a few years this church building was moved to a place near what is known as the "Henry Little Home." Later this church was moved across the Butler County line into Crenshaw County in the John Watson Settlement. The church still retains the name of Friendship.

Professor Little published his "History of Butler County" in the year 1885. On page 83 he had this to say in regards to Baptist in Greenville: "The first church was erected on a spot that is now inclosed in the limits of the old cemtery. It was in this church that Parson Dulaney expounded the Holy Scriptures to the colonists in his primitive style of delivery. All denominations in the vicinity used this house for some time, though it was generally considered to be Methodist. Religion and education were somewhat neglected for several years."

On page 87, Professor Little says: "Rev. Hanson Lee came into this part of God's vineyard in 1847 and held meetings in the Presbyterian Church which resulted in the conversion of many souls into the Baptist faith of salvation. With the outpouring of God's Spirit among the people, this little band of Baptist has grown in strength, until today (1885) the church membership is over two hundred souls. Through the kindness of their liberal friends, the Baptists held their religious services in the Presbyterian Church until they could build a church of their own, which they did in the year 1854."

From the date of the organizing of the "Town Creek" Church in the year 1819 at Fort Dale, and the Friendship Church in Oaky Streak in the year 1821, we have not been able to find any trace of Baptist in Butler County until the year of 1847, when Damascus was organized. The writer read the old records of the Damascus Church, and from these records we found that Rev. Jessie Lee, a missionary from the Alabama Association, organized this church September 25, 1847.

In the research into Baptist history in Butler County, we find that the Alabama Association was active in the progress made by Baptist in Butler County. In another part of

this history will be found the name of each church, and a picture of their present house of worship, and also a brief history of each church, but we are placing here the names of the churches in Butler County before the organizing of the Butler County Association in the year 1903. Antioch West is located three miles west of Bolling, and was organized in the year 1852; Antioch East is located six miles north of Greenville and was organized in the year 1865; Bethel is located ten miles north of McKenzie on the Greenville and McKenzie highway, and was organized in 1850 or 1860; Brushey Creek is located three miles east of Chapman, and was organized around 1856; Butler Springs is located eighteen miles west of Greenville, and was organized in the early 80's; Chapman Church, located in Chapman, was organized in 1890; Damascus is located twelve miles east of Greenville on the Greenville-Luverne road, Highway Ten, and was organized in the year 1847; Forest Home, eighteen miles west of Greenville, was organized in the year 1856, and was called Ebenezer (it seems that the Forest Home Church and the Butler Springs Church were at first one church and located on Highway Ten); Greenville Church, located in the city of Greenville, was organized, in the opinion of the writer, in the year 1847; Georgiana Church (First) is located in the town of Georgiana and was organized in the year 1865; Garland Church, in the town of Garland, was organized in the year 1862, one mile northeast of Garland, and was called Mt. Carmel; Gravel Hill, located five miles southeast of Greenville, was organized in the year 1890; Indian Creek Church, located near old Fort Dale, was organized in the year 1871; Mt. Olive East Church, located ten miles south of Greenville, was organized in the year 1856; Mt. Olive West Church, located six miles west of Garland, was organized in the year 1894; Mt. Pisgah Church, located twelve miles west of Georgiana, was organized in the year 1879, or '80; Mt. Pleasant Church, located ten miles east of Georgiana, was organized in the year 1888; Shackleville Church, located ten miles west of Greenville, was organized in the year 1881; Spring Hill Church, located eight miles southeast of Greenville, was organized in the year 1873; Starlington Church, located six miles west of Georgiana, was organized in the year 1856.

Prior to the organizing of the Butler County Association in 1903, these churches were affiliated with either the Conecuh, Bethlehem, Pine Barren, Alabama or Zion Asso-

ciation. These associations covered a large territory, and sometimes the messengers found it necessary to travel forty to fifty miles to represent their churches. This was before the days of cars and good roads, and the messengers either walked, rode a farm horse or mule, or on a buggy. I am giving my personal experience in attending, as a messenger from my church (Mt. Pleasant), which reveals what others went through, also.

As I remember, it was in the year 1890 that my uncle, J. H. Johnson, went as a messenger to the Conecuh Association from Mt. Pleasant Church. On his return home he came to our house and said to my father, "William, put a pig in the pen, get a calf fat, and raise a lot of chickens because the Association will meet with us next year." My father did all this and more, too. He built new rooms to our house, and prayed for the coming Association.

Back in those days all this preparation was necessary because the Annual Meeting of the Association was something out of the ordinary. To this Association people came from far and near, walking, on buggies and wagons, and some on horses and mules. People came from Brewton, Evergreen, Greenville, and from all the small country churches belonging to the Association. My! My! What a crowd we had! Mother and sisters cooked and made pallets; father and brothers cut wood, fed horses and drew water. All did their part gladly because the Association was meeting with our church, and it made us happy. What went on at our home went on in every home in the community, for back then all wanted to do their part in entertaining the messengers.

This was my first Association to attend. I was only twelve years old, but I shall never forget the big event. Dr. Bruner, who lived at Evergreen, was made moderator. As many men did back in those days, Dr. Bruner wore chin whiskers. Dr. Bruner was a good presiding officer. I recall that old Brother John Higdon was called to order by a lawyer by the name of Rabb, and when the moderator asked Brother Higdon to stick to his subject, he replied, "Brother Moderator, let me get it in shape to quit."

Dr. W. D. Hubbard, who was at that time pastor of the Evergreen Church, preached the first night of the Association. Dr. Hubbard was a tall man, wore a dressing suit, and as he stood in the pulpit and read from Mark 4:35 to Mark 5:21, I was charmed as he read this text, "And they feared exceedingly and said one to another, Who then is this that

even the wind and the sea obey Him." I do not know as to the effect this sermon had on others in the congregation that night, but I can truthfully say, after more than sixty years, I count it one of the best sermons I have ever heard.

After a few years, Dr. Hubbard became pastor of the First Church of Greenville. From Greenville he went to Eufaula, and when Governor Henderson was in office, he was State Chaplain. A good man, and like Abel, though dead, he lives!

Back in that time an Association ran for three days. A messenger was not permitted to leave without permission from the moderator—this assured a full house until the close of the meeting. As a boy, I was wonderfully impressed by the closing hour. All sang, "Blest Be The Tie That Binds Our Hearts In Christian Love," and while they sang each would grip the other's hand and, as tears flowed from their eyes, they would say, "Good-bye and God bless you."

My first experience as a messenger to an Association came in the year 1899, when J. H. Johnson, J. C. Johnson, J. H. Satterwhite and I went as messengers from Mt. Pleasant Church to the Conecuh Association, held with the Brooklyn Church in Conecuh County, a distance of forty-four miles. This trip of forty-four miles, made on horse-back, and a farm horse, at that, lingers with me to this day. We left our home just as the sun was rising, and went through Oaky Streak, Red Level, and Loango. After trying to get a place to spend the night, we came to the home of Mr. Gerdon Roberson and sisters, four miles from Brooklyn, who took us in and treated us with all the kindness possible. I never saw Mr. Roberson and sisters again, but their kindness to us that night in giving us shelter and food makes my heart bubble over with joy, and I feel sure they shall receive a reward from Him who said, "I was a stranger and ye took me in."

The Association ran for three days. I recall the splendid entertainment by the Brooklyn people, the large attendance from the churches and community, and the spirit of fellowship among the people. I feel that the most we got out of the Association, then as now, is the spirit of comradeship that exists among the brethren of the same faith and hope.

We were gone from home five full days and nights, but we had a big time together. We stopped over on our return trip at a little store in Red Level operated by a Baptist preacher by the name of Keris, and bought some cheese and

crackers for our lunch. Riding up to the home of Calvin Beasley, we stopped where we could get some water, ate our lunch and rested. While resting, my uncle, J. H. Johnson, said to Brother Satterwhite, "You cannot eat three of these crackers inside of a minute and whistle." Brother Satterwhite accepted the challenge, and just before the minute was out, he put forth an effort to whistle. Crackers flew everywhere, but no whistle was heard!

The writer, for the last twenty-five years, has written a column in the Butler County News, a local weekly paper, and on August 3, 1944, the following appeared in this column:

"A TRIBUTE TO CHAPMAN"

This article carried me back over the years, for I, too, was awakened in the early morning by the mill whistle blowing, which was heard for miles around, and served as a clock for hundreds of people. The whistle blew at four o'clock in the morning to wake up the hands who worked at the mill; at six o'clock, when they went to work at the mill, and at six in the evening, when the day's work was over.

Quoting from "A Tribute To Chapman," "Thinking deeply now, you cannot even begin to estimate the vast amount of good Chapman has accomplished—not only to the world in general, but to the nation—though without question it has rendered invaluable service here, also." I recognize the material influence that Chapman has had on the community, the nation and the world, but the motive of this article is to call my readers' attention to a religious influence that started in Chapman Baptist Church in the year 1894 which is outstanding.

I heard Rev. A. T. Sims, who was pastor of the Chapman Baptist Church, tell the following story, "When Miss Willie Kelley returned to this country from China she was talking to an old man in Birmingham, Alabama, who, being interested in her work, had asked her how the work was going on, and she told him of the need of a building to teach in, and as she left the old man, he gave her twenty-five cents, saying, "This is not much but it will be a start on a fund to build the house for you." When Miss Kelley reached Chapman, where she was to visit Mr. Smith and family, she told Mr. Smith what the old man had said and the amount he had given her, and Mr. Smith said, "Do not mention this to anyone, but I am going to join the old man and give you the building."

Early in June of this year I wrote Miss Kelley, who lives at 529 South Hull Street, Montgomery, Alabama, about the truthfulness of this story, and on June the 9th she wrote me in reply, and her letter follows:

"My dear Mr. Joyner:

Yours to hand and I shall try to tell you a few things about Mr. W. T. Smith. I taught at Chapman three months the year I left for China, 1894. Here let me say that the story you mentioned is true and that in 1901 he gave me the sum of twenty-five hundred dollars with which to build the Smith Bible School Building. The bulding is now a part of the Ed-plant of North Gate Church plant. After his death the children of W. T. Smith gave me three hundred dollars, and some relatives in Gastonburg gave me three hundred and fifty dollars, with which a chapel at Quinsan was erected, and is now known as the Smith-Gaston Building. If the Japanese have not torn it down it is still there.

Mr. Smith's portrait was in that building, but in the first invasion in 1932 the Japanese took that out—they wanted the frame. Mr. Smith built the church in Chapman and supported the school there. I went there to take the place of Mrs. Smith, who fell and broke her arm, and she was trying to coach her boys for Howard College. So I took her place for the Spring term. I lived with the Smiths, and that was the beginning of a lifelong friendship. He tithed and kept a regular account in his ledger. I believe he was a real tither and a Christian gentleman—was one of the Judson trustees. He and his wife were active in the little church at Chapman.

Yours in Christian Service,
Willie Kelley."

As Miss Kelley says, W. T. Smith was very active in the little church at Chapman. The railroad on which logs were brought in to the big mill extended through the Mt. Pleasant Communiy beyond Pigeon Creek, and the log train would go out on the third Sunday mornings and carry all who wished to attend to the services in Chapman. The train would carry them back after the services were over. Rev. Jefferson Faulkner was pastor of the church, and Mr. Smith sent him out to Mt. Pleasant Church one Saturday night to preach for the new church. The writer was 14 years old and recalls being in the service. In the sermon, Brother Faulkner lined out the old song, "I Saw One Hanging On a Tree," and even though many years have passed since

that night, I feel the effect of that service in my heart.

W. T. Smith was not only interested in the little church at Chapman, but he loved the work of his Lord everywhere. I recall that my father received a call to be pastor of Pine Level Church. The amount they could pay for his services was small, and Mr. Smith gave my father $35.00 on the salary.

CHAPTER TWO

As was seen in Chapter One, there were many hardships to undergo in attending Associations miles away. Early in 1900, Dr. W. B. Crumpton, our secretary-treasurer, in Montgomery, began to advocate the organizing of county associations in Alabama. The Baptist of Butler County saw the wisdom of the movement, and in the summer of 1903 a meeting was held at Brushy Creek Church and the Butler County Baptist Association was organized.

In the fall of 1903, the newly-organized association met with the Georgiana Baptist Church for the first session. J. G. Reynolds, a layman who lived at that time in Forest Home, was elected the first moderator. G. H. Bryan of Georgiana was elected clerk, and Dan Harrison of Greenville was elected treasurer. The annual sermon was preached by Rev. J. W. Stuart of Evergreen, who was superintendent of our Orphan's Home, which was located at Evergreen at that time. The missionary sermon was preached by Dr. F. W. Barnett of Birmingham, who was owner and editor of the Alabama Baptist at that time.

In the meeting held at Brushy Creek Church in the summer to organize the association, I, then a young man, was present and took a part in the meeting. Rev. Sidney J. Catts, who was at that time pastor of the Baptist Church of Fort Deposit, attended this meeting. Brother Catts was asked to preach, which he did, and used as a text, "Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? lest happily when he hath lain a foundation and is not able to finish, all that behold begin to mock him, saying, 'This man began to build and was not able to finish.'" Catts was a good speaker, full of zeal for the Baptist cause, and he made a lasting impression on all who heard him that day. Not long after this meeting at Brushy Creek, Rev. Catts

moved to the state of Florida, and was twice governor of the state.

Between that first meeting at Brushy Creek, in 1903, and the Fifty-fourth Session, just held in 1956, the first day at Ebenezer East and the second day at Antioch East, many changes have taken place. Nearly all who were in that first session have gone to their reward, and the Association is now carried on by workers who were children then—and some had not even been born at that time!

When the Butler County Association was organized in the year 1903, the First Church in Greenville was the only church in the Association having a full-time pastor. Georgiana had a half-time pastor, and all of the other churches held preaching services once a month. J. G. Reynolds, the moderator, moved from Forest Home to Greenville, and under the leadership of our moderator, Dr. W. M. Blackwelder, and Dr. L. L. Gwaltney, who was pastor of Greenville Church at that time, our churches were formed into "Fields," and pastors moved on the Fields. The Forest Home Field was composed of the church at Forest Home, Butler Springs, Pine Level, and Monterey. The Starlington Field was composed of the Starlington Church, Mt. Pisgah, Ebenezer West, and Pleasant Hill. The McKenzie Field was composed of the church at McKenzie, Garland, and Mt. Olive West. The Sardis Field was composed of the church at Sardis, Oaky Streak, Mt. Olive East, and Mt. Pleasant. The Damascus Field was composed of the Damascus Church, Antioch East, and Pigeon Creek. At Georgiana we had Chapman and Bethel cooperating in a field. With this cooperation, we had Schramm, at Forest Home; Byrd, at Starlington; Tharp, at McKenzie; R. T. McLeod, at Sardis; Judson Cook, at Damascus, and C. E. Norman, at Georgiana. With these consecrated servants of God leading, the work in Butler County went forward. In the year 1913 the writer accepted a work in Pike County. When the Salem-Troy Association met that fall in the First Church in Troy, the fact that Butler Baptist had formed their churches into Fields had spread over the state, and I was asked to explain how this was accomplished.

The growth of the Butler Association in the early years was largely due to a consecrated layman, J. G. Reynolds. I recall that one day in a meeting in the First Church in Greenville, Mr. Reynolds took me into a room, and pointing to it, said, "Each Sunday morning I kneel there and pray

for each pastor in the county and his work." I have pleasant memories of a check sent to me for $25.00 when I was in Howard College from Reynolds, and in the letter to me he wrote, "Thought you might need a little help."

In the judgment of the writer, the fifth Sunday meetings were a great help in the work in Butler Association. On each fifth Sunday, and the Saturday before, all the churches in the Association elected and sent to the Association messengers just as they did to the Annual Session. After a few years the Saturday meeting was left off, but the Sunday meeting was held for more than forty years. In these fifth Sunday meetings a wonderful fellowship existed among the churches.

Another factor in the progress of Butler Association through the years has been the keeping of a missionary on the field. Uncle Deck Baker was the first missionary. He held the position for a number of years, and though he was an old man, he did much good going from house to house, leaving good books and preaching in his primitive style to the churches. The Association sent "Uncle Deck," as he was called, to the Southern Baptist Convention as a messenger. On his return, as he told of the wonderful experiences, his heart overflowed with joy and the tears flowed freely as he related what he saw, heard and felt while in the convention. Uncle Deck's body rests in a casket made by some of his neighbors in the cemetery at Mt. Olive East. No slab marks the grave of this dear old servant, but his Lord knows the spot where he sleeps, and one day he will be called forth to a rich reward for services rendered.

Following the passing of "Uncle Deck," the Association secured the service of F. M. Fletcher. Fletcher, too, was a man of age, but he was filled with zeal and love for his Lord and the lost, and proved his love by the services he rendered in the county. As a preacher, Fletcher did not know much about homilectics, but he knew his Lord, and in hundreds of homes that he visited in the county they felt, after he was gone, that God's servant had made them a visit. He sleeps near Pleasant Hill Church, which he helped to organize and where he served as pastor for a number of years. Like Abel, though dead, he lives!

After Fletcher went to his reward, J. C. Dunlap, who was pastor of the Forest Home Field, took up the work as missionary for a few years. Dunlap, too, was a man of God, a good preacher, and eternity only can tell the effect of his

work in the Association. Dunlap came to the Forest Home Field from Sylacauga. He lived in the county for a number of years, and his work as pastor and missionary lives in the lives of many whom he led to know his Lord. From this county he went to Pike County, and lived at Banks until his death.

For a few years after Dunlap left, the Association did not have a full-time missionary. Brother Kamplain, who was pastor of the Forest Home Field, served as missionary on a part-time basis. In the year 1945, Guy D. Newton served as missionary for one year. Following Newton, Rev. L. E. Daniel served two years. Following Daniel, Rev. T. W. Eddins served, and for the past six years Rev. B. L. Armstrong has served in connection with his pastorate at Mt. Pleasant Church. All of these men served well, and the progress of the Association under these men of God has made Butler County Association one of the best in the state of Alabama.

In the early days of the Association, for four summers, the Association secured a missionary for two months to aid the rural churches in their revivals. The first two years a young preacher by the name of J. N. Vandiver was in the county and did a wonderful work. The next two years the services of F. M. Barnes were secured, and he, too, did a wonderful work among the churches. In a few years F. M. Barnes became our secretary-treasurer in Montgomey, and was loved by people all over the state for his devotion to our mission cause.

The 75-Million-Dollar Campaign that took place in the early twenties was not only beneficial, in raising more money for missions, but also a great educational crusade in making Butler County Baptist conscious of their obligation to carry into effect the Great Commission of our Lord. This campaign was led by Rev. A. C. Shell, who at that time lived in the Brushy Creek Community and was a member of the Brushy Creek Church. I recall that campaign, and to this day I appreciate the fact that J. A. Johnson, who was a member of Mt. Pleasant Church where I was pastor, made a pledge of $500.00, and paid the pledge. This campaign, like all others, did not meet the approval of some, but a large number of our churches gave their support, and God blessed it to the glory of the Butler Association.

In the fifty-four years of the Butler County Association, our moderators, clerks and treasurers have come from dif-

ferent churches and parts of the county. Our moderators came also from ministers and leading laymen. Following is a list of the officers:

J. G. Reynolds, a layman, was our first moderator and was from the Forest Home Church. He served for nine years. Rev. H. R. Schramm served as our second moderator for two years. He, too, came from Forest Home Church. J. E. Helms, a layman from Pigeon Creek Church, was moderator for one year. Our next moderator was a layman from Greenville First Church, Dr. J. L. Bryan, who served for nineteen years. In the year 1924, Rev. M. I. McLeod, who was pastor of Forest Home, served. In the year 1933, Rev. J. W. Joyner, from Georgiana, was elected and served two years. Dr. J. L. Bryan was again elected and served for two years, making twenty-one years he served as leader of the Association. In the year 1937, F. J. McCrory, a layman from the First Church of Greenville, was elected and served for three years. H. P. Martin, a layman, also from First Church of Greenville, was elected and served one year. In 1942, Rev. R. Z. Mullins was elected and served three years. In the year 1945, Rev. H. B. Shepherd, who was pastor at Georgiana, was elected and served one year. In 1946, W. H. Kamplain, who was pastor of Forest Home, was elected and served two years. In the year 1948, Rev. R. Z. Mullins was re-elected, and served four years. In all, Rev. Mullins was moderator for seven years. In 1952, Rev. Otis Williams, pastor of the First Church in Greenville, was elected and served two years. In the year 1954, C. P. Granade, a layman from First Church, Greenville, was elected and served two years. Our present moderator is Rev. Nez Sellers, from Mt. Pisgah Church.

In the fifty-four years the Association has had twelve clerks, as follows: G. H. Bryan, from the Georgiana Church; W. A. Glenn, from the Forest Home Church; H. J. Thagard, from First Church, Greenville; Miss Ada Ray, from the Mt. Olive West Church; J. A. Johnson, from Mt. Pleasant Church; Joseph Avery, from First Church, Greenville; H. B. Shepherd, from the Georgiana Church; T. W. Eddins, from the Georgiana Church; Mrs. D. E. Richardson, from the Georgiana Church, and W. C. Griffin, from East Greenville Church.

The Association has had six who acted as treasurer. They are: Dan Harrison, of Greenville; G. A. Riley, from Bethel Church; R. W. Johnson, from the McKenzie Church; J. A.

Johnson, from the Mt. Pleasant Church; W. M. Harwell, from the Bethel Church, and M. C. Griffin, from East Greenville Church.

In the first few years of the Association the printed minutes of the Association do not carry a report of the amount of money collected for the organized work of the Baptist, but in the minutes of 1907, as was the custom then, the churches were asked to raise for general purposes the sum of $2,570.50, and for the Orphan's Home the amount of $560.00. The 1908 minute does give the amount raised for all missions as $844.54, and for Orphan's Home the amount of $533.36. In the minutes of 1954 we find that every church contributed to missions, and the amount paid was $19,837.00. This shows a good growth in the Association for missions. This minute also shows that the amount paid by all the churches as pastors' salaries was $38,718.00.

This shows that the churches are taking better care of their pastors than they did years ago. As was stated in the first part of this chapter, Greenville was the only church having a full-time pastor in 1903. Today, Georgiana, East Chapman, Brushy Creek, and Forest Home have full-time pastors, and each has a pastorium for its pastor to live in. McKenzie, Mt. Olive West, Mt. Pleasant, and Sardis have pastoriums, also.

Sitting in my study, in my eightieth year, preparing the activities of Baptist of the past for the future generations, I become reminiscent of the early days of my ministry, days when the workers were few and the field white unto harvest. I recall how discouraged I was over the work, and a conversation I had with my uncle, J. H. Johnson, over his experience in running a raft of timber down Pigeon Creek. My uncle said, "When we would start from the landing I would use the oars on my raft, and by nightfall I was around the bend in the creek beyond the fellow that did not use his oars." Then he said, "John, use your oars!"

I recall that one of our state workers in our Association last fall complimented the Baptist in Butler County over the fact every church in our Association had given to The Cooperative Program during the year. This worker said, "The Association I visited yesterday only one-third gave." I am sure the Baptist of Butler County did this by "Using their oars!"

Influence is a wonderful thing—it moves people for either good or bad, affects nations as well as individuals.

It may start unconsciously and when it stops, no one knows. In my research into the Baptist history in Butler County since 1819, when the first church was organized, I have thought of the influence they have had over the people of the world. The late Dr. W. B. Crumpton of Montgomery said one day, Hon. A. A. Wiley, who was congressman of the Second District of Alabama at that time, came into his office and said, "I have been making a study of your church in your Annual Associations and I want to say to you that you have the best organized way of promoting influence that I have known."

Mr. Wiley was right. In Butler County we have a church in every community, and when we meet in our Association with messengers from each church, we get out, in one day, information that will influence the whole county. The influence started back in the year 1903 when the Baptist met at Brushy Creek Church, and under the influence of leaders like Dr. W. M. Blackwelder of Greenville, L. M. Stone of Georgiana, Sidney J. Catts of Ft. Deposit, H. R. Schramm of Forest Home, J. G. Reynolds of Forest Home, and George Bryant of Georgiana, together with others who were with them. This influence still lives!

When Panola, my daughter, who teaches in Jefferson County, was at home for Christmas holidays, she found a little book, "The Story of the Gospel," that was given to me around seventy years ago by my father. He had bought the little book from Rev. A. T. Sims, who was a missionary for this section of the state of Alabama. When she told me about finding the book and her intention to carry it back with her to read to the children in her devotional to them each morning, I said to her, "You may carry the book back with you, but I want you to take good care of it because that book had more influence over my life than any other book I have read." To me the little book is sacred. She took the little book back to school and yesterday (January, 1957) I had a letter from her which I am passing on to my readers. She wrote about the little book thus:

"Pap, it would do your heart good to see and know just how these children and I enjoy that Bible book. Every morning we all look forward to my reading in it. It's so very interesting and informative. I told them that it was your book and would soon be a hundred years old. I told them I couldn't let them handle it since the leaves are rotten, and that we wanted to keep it for a long, long time.

Of course, I let them see the pictures."

On reading these lines I was moved to tears of joy, and said, "Thank God for the influence of a good father, for A. T. Sims, and the folk that made it possible for him to carry good books around to sell to little boys, and for the little book that lives, not only in the life of this writer, but in the lives of his daughter and the little children she has under her care to teach."

As I come to the close of this chapter on the activities of the Butler County Baptist Association, I am reminded of the closing words of the Gospel of John when he said, "This is the disciple that beareth witness of these things, and wrote these things, and I know that witness is true." And there are also many other things which Jesus did, the which if they should be written even the world itself would not contain the books that should be written."

While I have not been able to record all the things accomplished by the Association in the past fifty-four years, we rejoice to know that He that knows the number of the hairs of our head, sees the sparrow that falls to the ground, has seen all and recorded even "the cup of water given in His name," and a reward awaits every servant of His.

As we who have been guiding the work of the Association for the past fifty-four years pass its working into the hands of others, let us say, Christianity is not a voice in the wilderness, but a life in the world—not an idea in the air, but feet in the ground. It is not an oddity, to be kept under glass, but a hardy plant to bear twelve months of fruit in all kinds of weather. Nothing we can say unto the Lord, no calling Him by great names, can take the place of doing His will. We may talk in glowing words of our fellowship with Him in His Kingdom, but it is a wasted breath and rootless hope unless we plow, plant and cultivate the tender plants in His Kingdom now. To remember Him at his table and forget Him at ours is a mockery and indicates we have invested in bad securities. We commend to you faithful work because there is no substitute for plain every-day goodness!

ECONOMIC CONDITIONS CHANGE SPIRITUAL ACTIVITIES

I recall that back in 1928, Dr. L. L. Gwaltney, Editor of the Alabama Baptist, was to be out of his office for a month,

taking a much-needed vacation. During the time he was away he asked four brethren to write the editorials. I was asked to write one week. At that time a campaign was on all over the state to form our rural churches into "Fields," and I wrote an editorial on "Similar, But Not Alike." In this editorial I said, "We are effected more in our church activities by economic conditions than most of us would be willing to admit." The material and spiritual are so closely interwoven until it is possible for us to take the material things of life and transform them into heavenly treasures, so said Jesus.

Over in the Book of Hebrews we find that the Hebrews were sojourners in the land of promise, dwelling in tents, looking for a city, and so are we here in Butler County. In our research into Baptist churches, since the first one was organized in 1819, we find them moving from one location to another to accommodate the shifting population caused by economics.

In the history of the Butler County Association for the last fifty-three years we find the following churches that were one time active but now are disbanded: Dunham, Chapman, Pine Level, Oaky Streak, Ebenezer West, Indian Creek, Pigeon Creek, and Fellowship. We have at this time a few more churches that at one time were strong, active churches which are now almost out of commission because people who farmed and supported these churches have sold their farms and moved to town. Thousands of acres of land that once grew corn and cotton are now owned by the W. T. Smith Lumber Company and are growing timber. Surely, when Jesus said, "The gates of Hades shall not prevail against the church," he was not speaking of the local church!

In Dr. J. N. Prestridge's book on "The Church, A Composite Life," he makes this statement, "It is not thinkable that any power upon earth or under the earth, could prevail over a church of Jesus Christ. On the other hand, fire and death and worms tell in the unmistakable terms of ashes and dust that meeting houses, record books, men and women, youth and maidens, and the very names of churches perish from the earth—that is, that church bodies perish."

Dr. Prestridge tells further of the "Moving Church," which in the early years moved across the "wilderness" from Virginia to Kentucky, bringing as a church most of its members, as much of the church's body as could be

moved. The pastor and deacons came, and in the old record book kept account of the meetings by the way. They made records of the conversions and baptisms, for the Master came with them. When the church finally found a suitable location it built a house and set up housekeeping in the new country. It kept in touch with those of the members in the old country, and rejoiced with exceeding joy as it welcomed unto its bosom, from time to time, those of its own left behind, who later followed them in its way.

If this church could move from Virginia to Kentucky, why could it not move from Kentucky to Heaven? I am sure it could! I am sure, also, that some of the local church bodies named here in Butler County have ceased to be because of economic changes, like Abel, lives either in Heaven or in some local church body!

What is the church, anyway? It is not the meeting house, yet many people refer to, and think of, the building as the church. In our "Declaration of Faith" we say, "We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel." This being true, the congregation at Dunham, who worked at the mill, found it necessary to move when Dunham Lumber Company sold out to W. T. Smith Lumber Company and closed down the mill at Dunham. Moses knew the affect of "economics" on God's people, and said, in Deuteronomy 8:11, "Beware lest thou forget Jehovah thy God . . . when thy silver and thy gold hast multiplied . . . then thy heart be lifted up."

FELLOW COMRADES I HAVE KNOWN IN THE ASSOCIATION

When Moses wrote the story of the creation of the world and the history of the people for two thousand years, he condensed the activities to the extent that it all is recorded in the first seven chapters of Genesis. The whole story of Enoch, who "walked with God for three hundred years," was about fifty words. I am glad Moses made mention of Enoch because his example has been helpful in getting others to "walk with God." I, too, must be brief in what I say in regards to fellow workers with Baptists in Butler County, who, like Enoch, "walked with God," and we owe them a word of praise and thanksgiving for their faithful-

ness, under hardships, in blazing the way for us.

The first preacher I learned to love and appreciate was my father, Rev. W. H. Joyner, who was born in Conecuh County, January 31, 1848, and died February 7, 1906. He was ordained at the age of twenty-six and was an active pastor for thirty years. My father was a man of convictions, honest with men and God, faithful to duty, and, like John the Baptist, was "no reed shaken by the wind."

I have a sweet memory of my father and mother and their love for their large family of children. One thing that stands out above all else is that when the day's work was done, we would gather around the old hearthstone and my father would read a chapter from the Bible, or sing, "The Day Has Passed and Gone," and then kneel and pray with us. May I say this to the memory of a good mother—when father was away preaching, mother read and prayed for us, too.

In my early childhood, Rev. L. B. Cohron, who was born in Pike County, Alabama, in the year 1843, was the next preacher I learned to love. Bro. Cohron and my father were good friends, and he was one of the early pastors of Mt. Pleasant Church. One night when he was giving the invitation after preaching what was to me a great sermon, I walked down the aisle to his outstretched hands for church membership.

For twenty-three years, Rev. Cohron lived near Brushy Creek Church. From Butler County he moved to Monroe County, near Excel, and from there he moved below Mobile, where he died at the age of seventy-seven.

One of the early ministers of Butler County and perhaps the most beloved was Rev. A. T. Sims. In his early life and ministry he lived at Butler Springs. Rev. Sims gave the land on which the Butler Springs Church building stands. He moved to Georgiana about 1885, and for awhile was pastor of the Georgiana Church. Later he was pastor of Mt. Pleasant Church, Chapman, Sardis, Bethel, and McKenzie. While pastor of Mt. Pleasant Church he carried with him good books to sell. My father bought from him, for me, a little book, "The Story of the Gospel," which I read carefully and prayerfully, and it had much to do with my christian life. Brother Sims was a good speaker, and many times was humorous in his conversations with people. I recall a story he told about going to a home and all they had on the table to eat was sweet potatoes. The host said,

"Brother Sims, grace the table." He did. Then the host said, "Turn up your plate." He did. Then the host said, "What will you have?" Sims said, "I believe I'll take a potato." When he had eaten the potato, the host said, "Now what will you have," and Sims said, "I believe I'll take another potato."

The last days of Rev. Sims' work was at Beatrice, in Monroe County. When he died his body was brought back to Georgiana and laid to rest in Oak Wood Cemetery. He was born July 16, 1849—died September 17, 1927.

Rev. A. A. Sims, a brother to A. T. Sims, was born April 8, 1855, and died September 2, 1895. "Ned," as he was called, began preaching at the age of nineteen. This good man's work was cut short by that deadly disease, typhoid fever. While living, he was considered one of the best preachers and pastors in the county. I recall Rev. A. T. Sims telling my father as to how "Ned" met death. Realizing that the time for him to leave this world had come, he asked that his baby, who was just two days old, be brought to his bed, that he might pray for its care in the world without a father. He also called for Mr. Flowers, who held a mortgage on his home, and asked him to be as kind and lenient with his family as he could. Then, like Jacob of old, he gave instructions to his brother concerning the funeral, and quietly went to his reward.

Rev. S. J. Williamson was born in the year 1841—died April 10, 1918, and was buried at Harmony Baptist Church, six miles from the town of Opp, Alabama, in Covington County.

This pioneer soldier of the cross, like most of the preachers of his day, had no school training, but had oratorical ability and would move his hearers to action. This preacher knew nothing about thirty-minute sermons—if he did, he did not preach them! Often he preached more than an hour! This writer saw him a number of times leave the pulpit, walk down the aisle among the hearers, then return to the pulpit and not lower the pitch of his voice.

Like Aaron of old, he wore a beard on his face. Leaving early one Saturday morning for his appointment at old Friendship Church, in Crenshaw County, some of the brethren persuaded him to shave. The next morning when he came on the church ground, people were asking each other, "Who is the stranger?", and Mrs. Williamson, who had arrived for the service, said, "I do not know, but he

walks like Steve."

Rev. Williamson was a Baptist of the old school, made no apology for his belief, and to cross his path meant a fight you would not forget! He was a member of Sardis Baptist Church.

One of the active pastors and one of the most beloved for many years in Butler County was Rev. J. B. Byrd. He was born near Ozark, Alabama, on August 10, 1876, and was licensed to preach by the Pleasant Grove Church, near Ozark, and was ordained by the same church on May 12, 1901. Rev. Byrd moved to Georgiana December 28, 1903, and for four years was pastor of the Starlington Church. In September, 1907, he moved, with his family, to Birmingham, and attended Howard College for four years. He received a full-time call from the Talladega Baptist Church, and was there until 1915, when he returned to his native county, Dale. In the year 1928, Rev. Byrd moved back to Georgiana, and for nineteen years he gave his best to rural churches in Butler County. On October 9, 1940, he received the summons, "well done," from his Lord he had served so faithfully for forty-one years, and went to his reward.

Rev. A. C. Shell, who lived in the Brushy Creek Community until around fifty years of age, was a leader in the Butler County Association. As stated in Chapter Two, he was a leader in the "75 Million Dollar Campaign." "Ally," as he was called, was a lovable fellow, big-hearted, always smiling, and had a strong voice. "Ally" loved a good joke, and I loved to pull one on him. I had him holding a revival for me in my church, and while preaching he said, "Brethren, I do not know if I'm going to be able to continue this meeting because my throat is so sore I cannot talk above a whisper." As we left the church building, I said, "Brother Shell, I'm going to call a conference, try you, and turn you out of the church." "Ally" asked, "What is the charge?" I replied, "You said you could not talk above a whisper, and I believe I could have heard you a mile!" Then "Ally" really laughed. Brother Shell moved to Flomaton, Alabama, and did a noble work in that section. Two years ago he died and went to meet his Lord that he loved and served for half a century.

One of the preachers I have known and who has meant much to Butler County Baptist is Rev. R. Z. Mullins. I am sure "Ralph," as he is known, has had more funerals than any other two preachers in this section. Rev. Mullins

was born in Crenshaw County, October 19, 1891, was ordained in 1922 by the Damascus Church, and has been an active pastor since. He is pastor of Antioch East Church, lives near by and owns his own home.

For a number of years, each Sunday morning over WGYV, Greenville, Ralph and his son and daughters have conducted "The Call To Worship." This service has been a blessing to thousands each Sunday morning as they listen to this consecrated man of God. Ralph is not only a good pastor and preacher, but is a real citizen of the county, a man who votes his convictions, has the respect of all the people, and a wonderful influence in our Association.

Rev. C. L. Perry was born in the Spring Hill Community in the year 1880, and was ordained by the Spring Hill Church. He was an active pastor in the Butler Association for a number of years. It was through his ministry that Ebenezer East Church was organized.

Rev. Ben Owens was ordained by the Spring Hill Church, and for a number of years served as pastor of Forest Home Church, Antioch East, and took an active part in the work of the Association. Rev. Owens received a call to the Baptist Church at Sycamore, in Shelby County, and has served that church faithfully for the last twenty-seven years.

Rev. J. H. Countryman was ordained by the Georgiana Baptist Church. Rev. Countryman had a good voice and loved to sing. The writer asked him to direct the singing for him in the revival meetings one summer, and he did the job well. The meetings were over and as we returned home one night, he said to me, "Joyner, God called me to preach a number of years ago, but I refused to answer the call. Now he has used you this summer to get me to answer that call." For the next ten or twelve years Rev. Countryman did his best to redeem the lost time, was a successful pastor and preacher and was loved by all who knew him. He suffered a heart attack and died at the age of sixty-two.

Rev. Nez Sellers was born in the Mt. Pisgah Community about the time the Butler County Association was organized in the year 1903. He answered the call to the ministry, was ordained by the Mt. Pisgah Church, and for the past thirty years has been one of the leaders of the Association. Nez is pastor of his home church, Mt. Pisgah, Garland, and Butler Springs, and is the present moderator of the Association.

The Cook brothers, Judson, J. L. P., and Charley, were

born in the Damascus Community, and each in their early ministry did splendid work in the Association. Judson, the oldest, still lives and is pastor in Columbus, Ga. J. L. P. moved to Montgomery, and died a few years ago. Charley, after leaving Butler County, was pastor of Nicholsville Baptist Church, in Marengo County, until his death.

One of the leading preachers in the early days of the Association was W. C. Avant. He was pastor for a number of years at Damascus and Sardis Churches. Rev. J. B. Johnson, who was ordained by the Georgiana Church, is a grandson, and Mrs. Huguley, who has meant so much to the W. M. U. work in the Butler Association, is a granddaughter. Rev. W. C. Avant was a great preacher in the early days of Baptist work in this section.

The Baptist of Butler County, through the years, have been blessed with good leaders. Those mentioned so far were preachers who lived in the county for many years, brought up their families here, and called the county their home. Now, we want to mention pastors who came into our Association and helped to make the Association what it is today.

The First Church of Greenville, being a strong church, has been able to secure good pastors, and their leadership has been felt not only in Greenville, but through the county as a whole. I have known personally the following pastors of Greenville: Will Taliaferro, W. M. Blackwelder, L. L. Gwaltney, H. R. Arnold, C. M. Perry, Joseph Avery, and Otis Williams.

In the Georgiana Church I have known Pastors A. B. Metcalf, L. M. Stone, C. E. Morman, A. G. Spinks, C. W. Stitt, A. L. Bonner, E. B. Farrar, D. L. Hickman, Jennings Baggett, H. B. Shepherd, J. W. Nutt, D. E. Richardson, LeRoy Curry, and L. N. Stamper.

Other good leaders in the Association have been Fred Brown, Ben Windham, M. I. McLeod, R. T. McLeod, W. A. Gaugh, J. A. Fortner, W. H. Kamplain, and M. C. Griffin.

In one way or another, we have made mention of a number of laymen and laywomen whose lives have been felt in the work of the Association, and now the writer wishes to record the names of a number of workers who made the history, and made the publishing of this book possible by giving of their time and money. The author has set aside the following space to record the name of the churches and individuals making a contribution toward publishing

of this volume, as a memorial to them:

CHURCHES

Antioch West $10.00, Antioch East $10.00, Bethel $10.00, Brushy Creek $10.00, Butler Springs $10.00, Central $10.00, Damascus $10.00, East Chapman $10.00, Ebenezer East $10.00, Forrest Home $10.00, Garland $10.00, Georgiana First $10.00, Gravel Hill $10.00, Greenville East $10.00, Greenville First $10.00, Greenville Southside $10.00, Hopewell $10.00, Liberty $10.00, McKenzie $10.00, Mt. Olive East $10.00, Mt. Olive West $10.00, Mt. Pisgah $10.00, Mt. Pleasant $10.00, Pleasant Hill $10.00, Pleasant Home $10.00, Sardis $10.00, Shackleville $10.00, Spring Hill $10.00, Starlington $10.00, Welcome $10.00, Butler County W. M. U. $25.00, Midway Church $10.00.

FRIENDS

W. M. Wise $10.00, H. P. Martin $10.00, Charles Joyner $20.00, Panola Joyner $20.00, Earl McGowin $25.00, Floyd McGowin $10.00, Eugene Jackson $10.00, Mrs. R. L. Joyner $5.00, Clifton Craig $2.00, G. D. Vickery $1.00, W. M. Harwell $5.00, P. N. Huguley $2.00, Mary R. Huguley $10.00, Mrs. H. P. Martin $10.00, Pheney Lee $10.00, A. L. Gillough $10.00, G. W. Allen $10.00, Mrs. B. Perry $2.00, Jessie Byrd $5.00, Arlin Byrd $5.00, W. F. Sellers $10.00, A. K. Marman $2.00, Georgia Crossley Broxton $5.00, Evelyn Salter $10.00, Cecil Shell $1.00, W. L. Lowery $5.00, Tilford B. Blackmon $15.00, and W. I. Blackmon $10.00. Charles Joyner and R. W. Pride, Jr., gave much time in making and developing pictures.

Having walked with the above workers through the years in the work here in the Butler County Association, our heart has throbbed anew over the achievements wrought. And here we again turn to the closing words of the writer of Hebrews in the 11th chapter, where he said, "And these all having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."

I love to think of all life being a "drama" on life's stage in which each of us are playing a part. As I have watched these players play their part, I must say they have played them well."

CHAPTER 5

BAPTIST TRAINING UNION WORK

In the early years of the Butler Association not much interest was found in B. Y. P. U., but in the last few years under Training Union much interest has been manifested by the churches, and today, thirty of the churches have Training Unions. Bro. C. H. Jones, from the East Chapman Church, has been our county Training Union director, and to him much credit is due. In the last three years, on "M Night," more than 500 attended and much interest has been shown, not only by the young people, but by older people, as well.

Believing that we could not show to future generations the present interest in Training Union work better than to pass on to them a speech made by Larry Gafford, of the East Chapman Union, I am publishing the speech below with a prayer that it will inspire our people to do even greater work than we are doing now.

"WE ARE GOD'S INVESTMENTS"

We, the people of the world, today are God's investments in the truest sense of the word. When God made Adam he made his first investment in a company that has continued through the grace of God, over a period of millions of years. This "company" was and is mankind. We owe it to ourselves as God's investment to work for Him. A person who is a Christian will be making a return or giving a profit on God's investment, while one who is not a christian is making no good come from the investment. A verse in the sixth chapter of Second Corinthians brings this out, saying, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." If we receive this grace in vain we will be doing nothing for God, but if we use this God-given grace we will be working for Him. The "you" in this verse means those who have not accepted Christ, those who haven't made a stand for Him. They are the ones who receive this grace in vain. The "we" in this verse are those who have made their stand for Him and who are making a return in His investment.

God's first investment was Adam, a man who "had it made," as we would put it. But Adam disobeyed orders and was put out to work for himself. After Adam's eviction from the Garden, man became so deep in sin and degrada-

tion that God decided to remove his investment for a time and start anew. God began anew with Noah and his family, who alone were left after the flood. But still man continued in sin, even though God repeatedly warned him of the consequences. The situation became so bad that God decided to send His Only Son as a supreme sacrifice and investment for man's sins. This was His way of giving man another chance, a choice between Christ and Satan. This supreme investment was one which God knew would accomplish His purpose.

In the parable of the talents we find that a certain man gave each of his three servants a certain number of talents. The first two of these servants used their talents wisely, and when their master returned, he found that they had profited greatly, but the third servant, who was a foolish man, hid his talents and made no return on it. So it is with us, if we do not use the things that God has freely given us we will gain nothing from them and we will not be a sound investment. However, if we do make good use of what God has given us, we will prosper and thus will God's investment reap returns.

Perhaps the most peculiar, direct investment God chose to make was the conversion of Paul on the Damascus road. Paul had been an ardent persecutor of the Christians; in every way he was against Christianity, but at that moment his life and works took an abrupt turnabout; from that moment on he became one of God's greatest men. He was perhaps the most zealous worker for God who ever lived. In Paul, God had certainly made a wise investment, a wise choice of a man to carry on for Him. Paul, in his life, from his conversion to his death, never deviated from that mission God had selected him for, of telling the gospel to all men.

Just as Paul was God's man for the hour, so can we be if we let Him use us as He wishes.

To bring our thinking of God's investments up to the present, we can let our thoughts rest on President Eisenhower. The President certainly should be one of God's important investments, for when a nation chooses a man to govern them they should pick one who is dedicated to his work and one who is within the Will of God. I think that in President Eisenhower we have a man who realizes where he stands in the eyes of God and the people, and will strive to make the most of his position. Mr. Eisenhower will undoubtedly work for the good of the people and for the

furtherance of Christianity in America and the world.

Another example of God's investment in our modern world is in the person of Dr. Jonas Salk. Dr. Salk is known for his perfection of the polio vaccine. After countless hours of tiring work and study, Dr. Salk came up with a vaccine that would protect a person against polio. In this we can easily see that Dr. Salk was used by God, for if he had not had God's help in his work he could not have discovered the vaccine. Thus was Dr. Salk singled out for a purpose in life that would benefit all of mankind, for polio is one of man's deadliest enemies.

Through the examples I have mentioned we can see that God's investments always pay off in some type of dividend. Those I have mentioned paid good dividends back to God. The secret of their paying good dividends is the fact that they are under God's leadership. If any of these men had not been led of God suppose what the result of their work might have been. Paul might have gone on persecuting Christians and destroying the Church. President Eisenhower might have been a fearsome dictator, totally against democratic principles. Dr. Salk might have been a failure as a physician; he might never have been even concerned about the threat of polio. If these three men had done just the opposite of what they did the world would possibly be a very different place in which to live. So we can see that how you use God's investment counts very much for you and for others.

Now let us think of the man who did use his investment wrong, Adolf Hitler. Hitler was a brilliant man, a skilled person, but he used his genius for Satan instead of God, and we should look at the destruction and sorrow he caused. If he had used his skill for the good of mankind instead of for the destruction of man, the peoples of the world would be a lot better off.

In all of the examples of which I have spoken, they made use of their investment, but not all of them made the right use. The important thing about one being an investment is not that we are an investment, but how we make use of God's investment.

Larry Gafford

FIRST BAPTIST—GREENVILLE

Just when this church was actually organized is not known. Two most authentic historical writers differ—one gives the date as 1856 and the other as 1847. Professor John Bucker Little, who lived in Greenville, wrote a history of Butler County. This history was published in 1885, and on page 87, Professor Little had this to say, "Rev. Hanson

FIRST BAPTIST CHURCH—GREENVILLE

Lee came into this part of God's vineyard in 1847 and held a meeting in the Presbyterian Church, which resulted in the conversion of many souls into the Baptist faith of salvation." Professor Little makes this statement on page 82, "The first

church was erected on the spot that is now inclosed in the limits of the old cemetery, and it was in this church that Parson Dulaney expounded the Holy Scriptures to the colonist in his primitive style of delivery." Mr. Little further states, "All denominations in this vicinity used this house for some time." Perhaps the reason we become confused as to the date this church was organized is we think of the organizing of the church and the building of the house in which they worship as the same. Mr. Little said, "They held their meetings (all denominations), used this house for some time." When Dr. L. L. Gwaltney, J. G. Reynolds and I organized the Baptist Church in Oaky Streak, the services were in the Methodist Church building, and all the services of the Baptist Church were held in the Methodist Church building until the Baptist built their house of worship.

While we are not sure of the exact date organized, we do know the First Baptist Church of Greenville has had a wonderful influence over the people of this section of Alabama, and it is of that influence we desire to record for future reference.

For much of the early history of this church we turn to Dr. B. F. Riley's "History of the Baptist of Alabama." On page 278 of Riley's history we find that Rev. John E. Bell was pastor of this church in 1860. Rev. Bell was a graduate of Howard College. Rev. Bell moved to Georgiana, where he lived until his death. He was the grandfather of Mrs. J. C. Watson, who is an active member of the First Church of Georgiana.

On page 315 of Riley's history we find that J. B. Hawthorn was called from the Greenville pastorate to a church in Selma. On page 358 we find that S. A. Goodwin resigned this church and that B. H. Crumpton was called from the Pine Apple Church. In the year 1880, The Alabama State Baptist Convention was held in this church, and that Ex-Governor Watts was present and made a stirring address for disabled ministers. Mr. Watts was a Butler County man and at one time a member of this church. In the year 1882, T. W. Hart resigned as pastor and C. P. Fountain succeeded him.

In the year 1889, Dr. B. H. Crumpton was recalled to this church, and the church in welcoming him back expressed a desire that his stay might be permanent and that his bones might be interred in their cemetery. In 1893, Rev. W. M. Harris was called to this church, and on page

475 in Riley's history we find these words, "A strong, vigorous, forceful preacher, and enjoys an excellent opportunity for the display of his gifts in Greenville."

While Dr. Harris was pastor of this church, the writer went as a messenger from Mt. Pleasant Church to Conecuh Association, meeting in the Greenville Church, and was entertained in the home of a member of the church by the name of Knight. I have known personally all the pastors since Harris; all were good preachers and pastors, not only of this church, but in the work of the Association, as well. Following is a list of their names: L. M. Bradley, W. D. Hubbard, Will Taliafero, W. M. Blackwelder, L. L. Gwaltney, H. R. Arnold, C. M. Perry, Joseph Avery, and the present pastor, Otis Williams.

From this church the following were ordained to the Gospel Ministry: E. M. Stuart, Claude Haygood, and Shepherd Bryant.

Fifty years ago the pastor's salary was $1,500.00 a year. Last year the pastor's salary was $6,000.00, and money raised for all causes amounted to $35,296.00. This shows wonderful growth and speaks well for both pastor and members!

The church has occupied three buildings. The first was a simple frame structure, and was replaced in 1891 with a handsome brick building. In 1932, under the leadership of H. R. Arnold, who was pastor at that time, and through the generosity of Mrs. Kate McMillan Futch, the church erected a lovely three-story brick educational building. Provision was made at this time to build the sanctuary at some future date. In 1954, under the leadership of the present pastor, Otis Williams, the church erected a lovely sanctuary of Georgian Colonial architecture. (A picture of this building is shown on another page.) This building was constructed and equipped at a cost of $200,000.00 and seats 600 persons in the sanctuary, and provides for an Adult Department of 225 persons. The church owns an adequate parking lot adjoining its premises, and the pastoruim, which is located at 210 Fort Dale Street.

The growth of the church has been steady. Today its membership is 870, and the Sunday School, Training Union and Missionary Organizations enrollments are at an all-time high.

MIDWAY

This church was organized on the second Sunday in September, 1914. Elder T. T. Dobbs was in charge, and the charter members were B. B. Cumbie, A. P. Cumbie, R. E. Tindal, Mrs. Josephine Tindal, Mrs. Emma Cumbie, John Raybon, Hillery Raybon, Mrs. Fannie Raybon, M. W. Barrington, Mrs. Fannie Barrington, and Mrs. Bama Raybon.

Pastors serving this church were T. T. Dobbs, E. L. Gillentine, A. D. Vaughn, J. R. G. Gregory, H. A. Mullins, and the present pastor is R. Z. Mullins, who has served for a number of years.

Before coming into the Butler Association, Midway Church was a member of Live Oak Association.

This church has had a Sunday School for years, but is not attended by the members as well as it should be. For the past year it has had a Training Union, but does not have a Woman's Missionary Union.

The church has already completed plans for a new church building to be erected in the near future.

This information was given the writer by Kerby Phelps. (We have no picture of this church.)

STARLINGTON

When this church was organized, in the year 1855, it was called New Prospect. The presbytery in charge consisted of Noah Parker, Pitt S. Milner and Thomas Bennett.

The charter members were Thomas Bennett, Prudence Bennett, Celia Beasley, Enoch Beasley, Rebecca Beasley, Sophia Ship, John McPherson, Sarah McPherson, Thomas Authany and Sarah R. Authany.

Pastors who served the church were Pitt S. Milner, Jefferson Falkner, F. Bruner, A. T. Sims, Lonna Skipper, A. A. Sims, I. L. Taylor, J. B. Byrd, F. M. Fletcher, Judson Cook, J. W. Joyner, Fred Brown and J. H. Countryman. The present pastor is Raymond Earl Owens.

This church has ordained G. D. Vickery, Robert Lee and James Kelso.

While Starlington's pastor, some thirty-five years ago, I saw one of the most beautiful conversions—of a little six-year-old girl—in my experience of fifty years as a minister. This little girl was Eddibell Powell, daughter of Mr. and

Mrs. A. Z. Powell. She had talked with her father and mother in regards to joining the church and being baptized. They advised her to talk with me. In her talking to me she gave evidence of a real conversion, and when I gave the invitation for membership, she came forward. I took her

STARLINGTON CHURCH

down to the creek not far away and baptized her. When we returned to the church for the last service of the revival, a basket of flowers was on the table in the front of the pulpit, as I had requested. I said, "If someone has been a real help to you in finding Jesus as your Savior and in your christian experience, I want you to take one of these flowers and pin it on that person." Little Eddibell went quietly to her mother and pinned a flower on her. The large crowd in the church was filled with emotion, tears flowed freely, and though many years have passed since that day, the experience lives in my memory and I am sure will follow me to the end of life's trail.

DAMASCUS

From an old record we quote the following as to time organized, by whom, and the names of the charter members:

"The State of Alabama, Butler County. Whereas, at a meeting held by Jesse Lee in the neighborhood of Friendship meeting house, it pleased the great head of the church to pour out his spirit on the people so that many turned to

DAMASCUS CHURCH

the Lord. And the persons whose names are recorded below have been baptized upon a profession of their faith in Christ by Elder Jesse Lee, missionary for the Alabama Baptist Association; we, Jesse Lee and James Hargwood, an ordained deacon, formed a presbytery and constituted a regular Baptist Church on the 25th day of September A.D. One Thousand Eight Hundred and Forty-Seven, upon the

declaration of faith published by the names of Damascus." This was signed by Jesse Lee, clerk pro-tem, and James Hargwood.

Following is a list of the charter members: Henry A. Staggers, John Thomas, Ashley Ambros, John Picket, Jacob Thornton, Kinchin Rhodes, Singleton Baley, Henry Picket, George Warren, James Thronton, John Upton, Dauson W. Lane, Ely Thornton, John Thomas, Jr., William Scarbrough, Stephens F. Andress, Zebalon Dickson, John McLean, Richmon Bedgood, Jacob Turner, John McCullaugh, John T. Henderson, William J. Thomas, Henry C. Fuller, John T. McTuin, Daniel McCormich, John L. Mixon, Jasper Badgers, Mary Henderson, Lucretia J. Rhodes, Jane W. Picket, Margaret C. Thomas, Anky Thomas, Mary Staggers, Levinia Griffin, Christian Gayler, Mary Rabun, Elizabeth Picket, Hannah Thornton, Drusilla Williams, Temperance Skipper, Caroline Thomas, Martha Upton, Amanda Rodgers, Nancy Thornton, Tobitha Scarbrough, Deltha Rabun, Elizabeth Rabun, Nancy McLean, Sarah Baige, Rosa Ann Dickson, Massy Cook, Isabella McCormack, Manala Spurlock, Quean Ard, George Ann Ard, Jane Linton, Rachel McCullough, and Loley Curry.

The old record shows that thirty-five females of the negro race were enlisted as members. Some of the names were Roda Thornton, Mariah Thornton, Patience, the servant of R. Gipson and Malinda Wren. There were fourteen male members of the negro race.

Feeling that the present generation would appreciate reading an old minute of a conference held 109 years ago, I am publishing a copy of the minute of the third Sunday in June, 1848:

"First, the doors of the church was open to receive members, one came forward, Jane Cook. 2nd. Call for matters of record, the case of Bro. Rabun was brought forward, and he was admitted unto the full fellowship of the church. 3rd. Bro. John McQuin was excluded. 4th. Call for general business, none. 5th. Brethren McLean and John Thomas were appointed to visit Bro. Dickson on a charge of profain swearing. 6th. A charge of unchristian conduct was brought against brethren William Thomas and Upton, the case was laid over. 7th. Motion for adjournment.—Adjourned. Stephen F. Amdress, Ch. Clerk Protem."

Damascus is not only the oldest active church in the Association, but is one of the strongest. From this church com-

munity many people have gone into different places over the country. One of the greatest events of this church is the Homecoming the Third Sunday in July each year. The writer was pastor of this fine church for two years, and from a personal knowledge can testify to the loyalty of this church.

Two years ago the old church building was replaced with a new building in keeping with the growing spirit of her membership. This old church sent out to bless the world Rev. Judson M. Cook, J. L. P. Cook, Charley Cook, Leland Tindal, and our own R. Z. Mullins.

MT. PLEASANT

I think it was Edgar A. Guest who said, "Regardless as to where you may go, there is a place you feel like you are from," and to the writer this place is the Mt. Pleasant Community. It was in this community he first saw physical and spiritual light; it was in this community he found a sweet companion; it was here "he died to sin" and was buried in baptism and rose to walk in the new-found way; it was here he heard the call to be God's minister; it was Mt. Pleasant Church that ordained him, and for around twenty years he was pastor of the church.

This church was organized in the year 1888. Four families took a part in the organizing: W. H. Joyner's, J. H. Johnson's, D. G. Till's, and B. T. Thomas's. Soon other families joined in: the Daniels, Salters, Bozemans, Satterwhites, Fullers, and McLeods. From these families and their descendants we find the names of Crossley, Spann, Green, Powell, Jones, Cain, and Parker.

From this church a number of preachers have been ordained: Ezra Hughes, J. C. Vandiver, Ira Salter, E. W. Holland, and J. W. Joyner.

The following preachers have acted as pastor of the church: Rev. W. H. Joyner, L. B. Choran, A. T. Sims, J. W. Joyner, J. C. Vandiver, Sphears, J. B. Owens, L. R. Tindel, R. L. Shell, Willcox, Parker, and the present pastor is B. L. Armstrong.

Mt. Pleasant Church has a good building with Sunday School rooms and a nice pastorium, on a two-acre lot which was given to the church by W. H. Joyner.

It was in this church building the writer saw the greatest

demonstration of God's power to save in all his ministerial life. Two young boys, Joe Williams and Ellis Till, about eighteen years old, through some misunderstanding got into a fight, and in the fight Joe used a knife on Ellis' throat and made a serious gash, but not fatal. In a few days the

MT. PLEASANT CHURCH

summer revival came, the Holy Spirit brought conviction to Ellis, he walked over to Joe and extended his hand. Joe accepted and they became close friends through the years that followed.

ANTIOCH EAST

This is one of the older churches in the Association, having been organized in the year 1865. The organizing was in September, and the charter members were: James T. Jones, Rebecca Jones, J. C. Lockhart, Martha Lockhart, Mary Lockhart, and Pleasant Routen.

Following is a list of pastors of the church: D. H. Burt,

W. C. Avant, Jonathan Bell, B. F. Cooper, Mathew Bishop, George E. Mise, T. E. Morgan, R. M. Burt, J. J. Pipkin, C. C. Lloyd, W. H. Cheatem, L. B. Cohran, T. T. Dobbs, A. A. Scruggs, Judson Cook, H. S. McMillian, W. T. Davidson, J. L. P. Cook, J. B. Owens, L. R. Tindal, Marvin Elmore, and the present pastor is R. Z. Mullins.

This church has ordained two ministers, Dr. C. C. Lloyd and J. M. Frymier.

ANTIOCH EAST CHURCH

This information was given by the church clerk, J. A. Day, who has been one of the active members of this church and the Association.

This church has been host for the Association a number of times, and their entertaining is always the best.

Antioch East Church is located six miles north of Greenville.

ANTIOCH WEST

This is one of the oldest churches in the Butler Association. A sign over the door of the church building says, "Organized in the year 1852." The writer has not been able

to find the old records of the church, but in an old minute of the Bethlehem Association of 1880 it says that John Stanford went as a messenger to the Association from this church.

My father, Rev. W. H. Joyner, was pastor of this church for a number of years when I was just a boy. W. T. Fair-

ANTIOCH WEST CHURCH

cloth, who lived near the church, was one of the leading members, and his wife was a first cousin of my father.

In 1894 I went with my father to this church when they had their revivals. Large crowds attended and the church was looked upon as a tower of strength.

Some of the leading members of this church were the Stanfords, Fussells, Mathews, Thomases, and Griffins. Rev. M. C. Griffin, who is now clerk and treasurer of the Butler Association, was brought up in this community, joined this church when a boy, and was ordained a minister there.

This is one of the churches referred to in another chapter as being affected by "economic changes." The church is located three miles west of Bolling. When it was organized,

in 1852, it was located about two miles southeast of the present location.

The resident membership at present is ninety-two; non-resident, thirty-two; total membership is one hundred and twenty-four. The present pastor is Rev. J. J. Camp, Weogulfka, Alabama.

BUTLER SPRINGS

As was stated in the writing of the Forest Home Church history, before the War Between the States, a Baptist Church was located where what is now known as Highway Ten crosses the Butler Springs-Forest Home road. The people of the surrounding communities worshiped here for

BUTLER SPRINGS CHURCH

a number of years. After the war, the church became inactive and the building was moved to Forest Home.

In the early 80's three ministers moved into Butler Springs, A. T. Sims, A. A. Sims and Seaborn Moore. There was not a house in which to worship except a small school

building made of rough lumber. A number of fine families lived in this community: the Smiths, Hendersons, Vickerys, Seals, Davises, Higdons, Stringfellows, Thompsons. A Sunday School was organized, with Pink Vickery as superintendent.

In the year 1890 the Rev. A. T. Sims, who owned the land on which the church building stood, gave a deed to the land, writing out the deed in his own handwriting. Rev. A. T. Sims was called and accepted the pastorate of the Georgiana Church, and his brother, A. A. Sims, and Seaborn Moore became pastors and served well. Both died while pastors of this church.

In the fall of 1896, Rev. W. J. Rabb of Evergreen held a revival in the church which resulted in many conversions. He was called as pastor and served for two years. Then Rev. Fortune, of Georgiana, was pastor for one year. Following was Rev. Huckabee, of Pine Apple, who served three years.

In the year 1903, Forest Home, Butler Springs, Mt. Moriah, and Pine Level, in cooperation, called as their pastor the Rev. W. J. Ray. Following is a list of pastors for a number of years: G. W. Lovell, H. R. Schramm, J. R. Griffith, J. C. Dunlap, H. R. McMillian, M. I. McLeod, and J. B. Owens. For a few years services were held only at intervals, but in 1952 a group of interested people met and raised the amount of $946.46, to be used to repair the building, and Rev. Tranum became pastor. The present pastor is Rev. Nez Sellers, who is moderator of the Association.

BETHEL

Like a number of other churches in the county, we have not been able to find any record of the early beginning of Bethel. However, we know enough to place the organizing in the first part of 1850. In a historical table in Associational minutes, the date is given as 1847. This may be correct, but we have not been able to find any record to prove this date. In the old records of Mt. Olive East, a minute records the fact that my father, W. H. Joyner, was called to become pastor of Bethel Church in the year 1876 and asked the Mt. Olive East Church to ordain him. The writer read an old minute of the Bethlehem Association of 1880, and it revealed the fact that G. A. Riley went as a messenger from the Bethel Church. The writer, who was born in the

year 1877, and was brought up in an adjoining community, was pastor of the church for four years, and can give the following facts in regard to the church:

Bethel Church building was located near the "Riley Grave Yard" until around 1924, when it was moved to the present site on the Greenville and McKenzie Highway, ten miles

BETHEL CHURCH

from McKenzie. The active members of the church through the years were the Rileys, Griffins, Johnsons, Halls, Boans, Gilmores, and Woods. In the last twenty-five years, to this number have been added the Harwells, Whiteheads, Nalls, and Davises.

Pastors, as I recall them, were W. H. Joyner, C. C. Loyd, J. A. Holly, A. C. Shell, J. W. Joyner, A. T. Sims, C. E. Morman, C. W. Stitt, W. A. Gaugh, J. A. Fortner, Guy Marlow, and the present pastor is L. E. Pitts.

This church is small in membership but one of the most active of the Association in its cooperation in carrying out the commission of our Lord to carry the gospel message to a lost world.

Because of this long, useful life and his loyalty to Bethel Church, and having served faithfully as treasurer of the

Butler County Association for twenty-one years, we are making special mention of G. A. Riley. We also make special mention of W. M. Harwell, from this church, who served as treasurer of the Association for thirteen years.

BRUSHY CREEK

The date of organization is not known, but the evidence at hand would indicate between 1850 and 1855. J. W. Carnathan, who was 84 years old when interviewed by the writer around 1940, said, "My mother said she took me to church here when a small baby." The first church building, according to J. W. Crenshaw's testimony, was built of logs. He attended a prayer meeting called to pray for rain when he was a small boy, and it rained. In the new church building, which replaced the log building, Quitman Masonic Lodge used the second story, and the charter for the lodge was granted in 1858. In an old minute of the Mt. Olive East Church, a member was received by letter from the Brushy Creek Church in 1857.

Some of the early pastors of this church were Long, Lockhart, T. L. Taylor, L. B. Cohron, W. H. Joyner, A. C. Shell, J. W. Joyner, and in the last few years, Elmore, Baggett, H. B. Shepherd, and the present pastor, Paul Hubert Shell.

Some of the most active members in this church in the past, as well as the present, are Shells, Fails, Mercers, Carnathans, Fussells, Moores, Landcasters, and Chamblisses.

It is of unusual interest to trace in the activities of this church the Shell family. "Tip" Shell was a member in 1860. Two of his sons, A. C. and R. L., were ordained by this church. Wilson and Hubert Shell, sons of R. L., also were ordained by this church, and Hubert is the present pastor.

Congratulations are extended to this church and community for their full-time pastor, a splendid brick building for a house of worship, and a beautiful brick veneer pastorium on the church lot.

We are recording an unusual experience we had at this church while pastor. We had Bro. C. W. Stitt, who was pastor at Georgiana Church at that time, to preach in a week's revival. The Holy Spirit moved in saving power, and at the close of the meeting we had thirty-six to baptize. While I was in the pool, baptizing five girls, one of the girls saw a snake near the steps and called my attention to it.

Under the excitement caused by the snake, the girls, with help, got out of the pool. Brother Rufus Ellis, a deacon, who was assisting me, by the aid of a small board sealed the snake behind the curbing of the pool, the girls returned to the pool and I baptized the thirty-six without further interruption.

This church is located three miles east of Chapman.

BRUSHY CREEK CHURCH

CENTRAL

This church is located on the highway leading from Greenville to Oaky Streak in what is known as "the Central Community," eight miles southeast of Greenville. The

church was organized June 6, 1926. The presbytery in charge consisted of Rev. W. L. Spears, H. R. Arnold and Simon Russell. The charter members were: Minnie Hickman, James M. Hickman, Annie May Hickman, Eunice Cooper, Selan Nelson, George Nelson, W. B. Wood, Mollie Wood, Florence Wood, Velnia Jernigan, and Lee Jernigan.

CENTRAL CHURCH

The following preachers have served the church as pastors: W. L. Spear, W. T. Davidson, A. W. Parker, T. L. Lee, J. A. Fortner, Ira Harris, Fred Brown, H. L. Hogan, W. T. Sander, L. B. Coggins, Melton Hargrove, and C. V. McMurphy. M. C. Griffin is the present pastor.

This church is active in all the work of the Association, having a good Sunday School, Training Union and W. M. U.

HOPEWELL

This church is located in what is known as the Wildfork Community, and was organized in the year 1913 by F. M. Fletcher, who was county missionary at that time. Rev. J. A. Chambliss, who lived in the community, aided Fletcher

in the organization.

The writer, while working on and writing up the history of Hopewell Church, was reminded of a statement found in John's Gospel, chapter one, verse 46, which reads, "Can any good thing come out of Nazareth?" I also thought of a statement Jesus made in regards to sowing good seed

HOPEWELL CHURCH

that fell on good ground, that is found in Mathew 13:23, which reads, "And they that was sown upon good ground, this is he that heareth the word, and understandeth it; who beareth fruit, and bringeth forth, some a hundred, some sixty, some thirty."

When F. M. Fletcher went into this community and began to sow good seeds, being aided by J. A. Chambliss and other good people of the community, in two years the church had baptized sixty people into the fellowship of the church.

The writer was pastor of this church for eight years back in the thirties. During these hard years under the "depression," it looked like our efforts were a failure, but not so. I recall two little boys who joined the church while I was pastor, L. J. Chambliss and Hugh Chambliss, grandsons of

the Rev. J. A. Chambliss, who helped in the organizing of the church. These two boys are now Rev. L. J. Chambliss, located in Anniston, and Rev. Hugh Chambliss, located in Birmingham—both successful pastors.

Hopewell is only a small church in numbers, but the writer, speaking out of eight years experience as pastor, can truthfully say, "They are God's chosen servants, and their influence has changed "Wildfork" into one of the best communities in Butler County.

EAST GREENVILLE

The East Greenville Church was organized May 2, 1948, under the direction of our county Associational missionary, Rev. T. W. Eddins, now deceased. Listed below are the names of the charter members:

EAST GREENVILLE CHURCH

J. H. Atchinson, James R. Foster, Mrs. Rosie Foster, Mrs. Eloise Foster, Mack Haire, Miss Adelle Lister, Miss Nellie Lister, Erskine Jenkins, Mrs. Erskine Jenkins, Eva Jenkins, J. A. Matthews, Carolyn Porterfield, Mrs. J. A. Matthews, Nelson D. Matthews, Mrs. Dora McNaughton, Mrs. Mary

Rogers, L. E. Sims, Mrs. L. E. Sims, Johnny Stevens, Jerry Tindal, Mrs. Jerry Tindal, Sgt. Manning Whiddon, Mrs. Manning Whiddon.

A lot was selected for the church building, and it was donated to the church by the Beeland estate. A Finance Committee to secure funds was selected, composed of J. H. Atchinson, chairman; L. E. Sims, and Mrs. Dora McNaughton. The following officers for the church were elected: Mrs. Mary Rogers, superintendent of Sunday School; J. A. Mathews, assistant superintendent of Sunday School; James R. Foster, clerk and treasurer, and Mr. Erskine Jenkins, Training Union director.

Rev. H. B. Shepherd of Georgiana served as pastor, preaching on first and third Sunday afternoons for awhile. Then a call was extended to Rev. Woodrow Wilson of Forest Home, who served two Sundays each month until October, 1953. In February, 1954, Rev. W. T. Bracewell was called as pastor, and served until 1955. During Bracewell's pastorate Sunday School rooms were built.

The present pastor is Rev. M. C. Griffin, preaching first and third Sundays.

The present membership is eighty-four, twelve of these having been added during the past year. Though small in membership, the church has a bright future challenging both pastor and membership.

EAST CHAPMAN

In Chapter One will be found an extensive account of the activities of the "Chapman Church" that was organized in 1890. This was the Baptist Church for this progressive "saw mill town" until the year 1926, when the East Chapman Baptist Church was organized. The reason for organizing the East Chapman Church was because the mill company owned the building that had provided a place of worship for all religious faiths of the town. The Baptist people desired to have a full-time service, with a minister living on the Field, and in 1926 this desire was accomplished. The W. T. Smith Lumber Company aided in the building. Mr. W. M. McGowin, who was a member of the Baptist Church, gave all the lumber necessary to ceil the church building.

This church building is located in the east part of town on Old Highway 31, which makes it easy to reach from all

parts of the county, and many of the county-wide meetings are held here.

The presbytery in charge of the organizing was Rev. C. V. McMurphy, and the following charter members: Mr. and Mrs. R. S. Waller, Mrs. J. G. McLain, Mrs. Matt Wilson, Mr. and Mrs. J. W. Gafford, Nina Gafford, Mr. and Mrs.

EAST CHAPMAN CHURCH

J. C. Green, Mr. and Mrs. John Mathews, Mrs. V. T. Nelson, J. P. Gafford, Mrs. Lucile Shell, Misses Clyde and Magdeline Waller, Mrs. William Waller, and Mr. and Mrs. W. A. Roberts.

The following pastors have served: Rev. C. V. McMurphy, Rev. D. F. Hickman, Rev. Ralph Mullins, Rev. Fred Brown, Rev. E. P. Robbins, Rev. O. D. Cargille, Rev. Hugh Chambliss, Rev. Ben Windham, and the present pastor is Rev. Burl McMillan.

This church has a fine Sunday School, Training Union, and Woman's Missionary Union. The present Associational W. M. U. president, Mrs. J. D. Brown, is a member of this church, as is the present Associational Training Union di-

rector, Homer Jones.

As will be seen by the picture, East Chapman has a beautiful building, with Sunday School rooms to take care of all classes. One of the members of the church advised the writer that the W. T. Smith Lumber Company gave $1,000.00 when the building was remodeled five years ago.

Two young men have been ordained by this church—Arby Green and Howard Olive.

FOREST HOME

This church is located in the northwest part of the county in the village of Forest Home. The church was organized in the year 1856, and until the year 1885 was called Ebenezer. The first records of the church were destroyed by

FOREST HOME CHURCH

fire and the presbytery in charge is not known. However, the following persons are known as charter members: Rev. Seaborn Moore, Rev. A. T. Sims, J. T. Glenn, S. A. Glenn, Martha J. Griffin, Lewis Sawyers, W. W. Wright, Robert

Hawkins, Matilda Hawkins, Malisa Davis, W. H. Watt, Sarah Hawkins, Joseph Glenn, Martha Glenn, Anna Watt, Lizzie Mize, Elizabeth McCrory, Jefferson Stringfellow, Frankie Moor, F. M. Mize, F. C. Mize, S. E. Mize, Addie Womack, J. A. McCrory, Ada Murphy, Eliza Watt, Sallie Moore, Laura Sims, John Traweek, Jasper Moncrief, J. J. Garrett, Henry Clark, Samuel Ansley, A. C. Sims, Theresa Garrett, Harris Hawkins, J. E. Wall, and Lewis Sawyers.

As will be seen by the following list of pastors, the church has been blessed with good leadership through the years: Seaborn Moore, Dr. C. Lloyd, W. J. Elliott, A. T. Sims, J. B. Powell, W. L. Cahall, W. A. Porter, W. T. Crumpton, W. J. Ray, G. W. Lovell, H. R. Schramm, J. R. Griffith, H. E. McMillian, M. I. McLeod, G. C. Smith, J. B. Owens, G. D. Everett, A. C. Andrews, C. M. Haygood, J. T. Maxwell, E. M. Stewart, J. G. Diefenoon, W. H. Kamplain, Lester Hill.

This church ordained Rev. Asberry Thomson.

Forest Home Church has for the last fifty years had an evergreen Sunday School. For forty years it has had a Training Union, and for thirty years a live W. M. U.

This church furnished four moderators for the Association: J. G. Reynolds, H. R. Schramm, M. I. McLeod, and W. H. Kamplain. W. A. Glenn, from this church, was clerk for twenty years. The church had entertained the Association a number of times and is known all over the county as being very efficient entertainers.

GRAVEL HILL

This church was organized in the year 1890. Dr. B. H. Crumpton, who was pastor of the First Baptist Church of Greenville at that time, and W. R. Martin and W. Felter was the presbytery in charge. A full list of the charter members cannot be obtained, but the names that follow were in the organizing: Sister Ann Rhodes, J. A. Rhodes, M. M. West, J. B. Smith, W. M. Jay, J. M. Hawkins, Kate Hawkins, and J. F. Freeman.

In the early years of the church we do not know the pastors, but for the last forty years the following pastors have served: Rev. Charley Perry, Rev. J. L. P. Cook, Rev. Bennie Owens, Rev. W. J. Barrington, Rev. L. R. Tyndall, Rev. G. D. Everett, Rev. C. A. Eiland, and the present pastor is Rev. Guyton.

Two fine young men heard God's call for the ministry and were ordained by this church, Rev. Ilas Halford and Rev. Ray Crowley.

The church has a Sunday School and Training Union, but does not have a Woman's Missionary Union at this time.

The writer remembers with pleasure aiding Rev. C. L. Perry in a revival in this church forty years ago. On Sunday morning and night we had large crowds to attend, but at the eleven o'clock service Monday only a few were present. The pastor advised that a number of the members had gone off for a fishing trip, but they returned for the night service. That night I used for a text John 21:3: "Simon Peter saith unto them, I go a'fishing. They say unto him, we also go with thee . . . and that night they caught nothing." After my sermon we had no more fishing that week!

Before each service I told the children a story. At the close of the meeting I asked them to write me a letter. They did. One little boy enclosed a dime with this note, "Dear Bro. Joyner, I promise you to be a good little boy and meet you in heaven." I'm sure I'll meet him there!

GRAVEL HILL CHURCH

GREENVILLE SOUTH SIDE

This church was organized in the year 1936, with Rev. R. Z. Mullins in charge of the presbytery. Rev. C. L. Perry was moderator, and thirty-one members enrolled. This church lists only two pastors, Rev. Edd Rogers and Rev. R. Z. Mullins.

Three young men of this church have been ordained to

GREENVILLE SOUTH SIDE CHURCH

the gospel ministry, Rev. Ed Hargrove, Rev. Leland Tyndall, and Rev. Schofield.

At the present time two hundred and two are enrolled in Sunday School, with an average attendance of one hundred and forty. The church has an active Training Union with fifty-eight enrolled; also an active Woman's Missionary Union with twenty-one enrolled.

This church fully cooperates in all Associational work.

PLEASANT HILL

Back of every movement worth while for good there is found devout souls with vision. Back in 1909, the Rev. F. M. Fletcher moved from Camden, Alabama, to the com-

munity known as Pleasant Hill. This community is twelve miles west of Georgiana and the line between Conecuh and Butler Counties runs through the community. On reaching his new home, the Rev. Fletcher at once began to talk and plan for a Baptist Church. In this undertaking he found splendid cooperation by G. W. Mixon, J. E. Garner, J. T.

PLEASANT HILL CHURCH

Wright, and others, who said, like the armor-bearer of Jonathan, "Do what is in thy heart and I am with you."

On October 4, 1909, the Pleasant Hill Church was organized with the following members: Rev. and Mrs. F. M. Fletcher, J. T. Wright, J. E. Garner, G. W. Mixon, Arthur Chandler, Sim Ward, Charley Jones, Mary Mixon, Mrs. G. A. Chandler, Ethel Wright, Minnie Wright, Mollie Garner, Eunice Jones, Mary Ward, Frank Skipper, and Rachel Skipper.

The presbytery in charge was Rev. F. M. Fletcher and C. H. Morgan. F. M. Fletcher was the first pastor, J. E. Garner and J. T. Wright were the first deacons, and G. W.

Mixon was the first clerk.

Since that time the following pastors have served: F. M. Fletcher, A. C. Shell, J. L. P. Cook, W. N. Huckabee, J. E. D. Mathes, J. T. Peak, W. W. Leverett, H. S. McMillian, J. B. Byrd, T. L. Lee, Ilus Halford, Fred Brown, J. W. Joyner, Watson, Hargrove, and the present pastor is Wilson Shell.

This church cooperates fully in all the work of the Association. The writer served as pastor of this church for eight years, and bears witness to the faithfulness of all the members, especially to G. W. Mixon. One of the last acts of his good life was to write a check for his tithe. Another to be mentioned especially is J. E. Garner, who still lives and is now 94 years old.

MT. OLIVE EAST

In my research into the history of Baptist in Butler County, seeing the part they have had in moulding religious influences in this section, I have come across many things of interest. In reading the old records of this church I found some things that gave to me a personal pride. This is one of the oldest churches in the county, having been organized in the year 1856 with seventy-one members. The first name on the record is that of William Brightwell. Others are Dickens, Parker, Bennett, Bush, Turner, Bailey, Penny, and Hites.

The reason for my personal interest in reading the old record is because so many of my ancestors had an active part in the building up of this church. My great-grandfather, J. W. Clark, and family were members, as were my grandfather on my mother's side, and his family. The old record shows that my mother joined this church in the year 1865. My father joined in the year 1871, and was ordained a minister in the year 1879, becoming pastor of the church that year. The minute recorded the meeting held on May 19th, 1879, showing the church sold some trees from the church lot for which they received $1.40, and 65 cents of this was given to my father on pastor's salary.

Others who had a part in this church were the Coopers, Sims, Tills, Perries, Smiths, Owens, Nalls, Hughes, Majors, Hinsons, Branums, Rainers, Craig, Knights, and Brazells. The names of some of the early pastors are H. E. Parker, Noe Parker, R. Gentry, Long, Lockhart, and B. Cooper. Other pastors were L. B. Cohron, S. J. Williamson, W. H.

Joyner, Deck Baker, R. L. Shell, J. L. P. Cook, and J. W. Joyner. At the present time the county missionary, B. L. Armstrong, is preaching for the church.

This church for many years was one of the strong churches, but, because of economic conditions, now has only a few members.

MT. OLIVE EAST CHURCH

MT. PISGAH

Mrs. John Sellers, who is the mother of the present moderator of the Butler County Association, Rev. Nez Sellers, and is nearing her eightieth birthday, wrote the following history of this church. Mrs. Sellers is a faithful member of this church, has been for years, and knows the history of the Mt. Pisgah Church and community, and I am publishing the information just as she wrote it out in her own handwriting:

"Away back in the 70's there wasn't any church in what is called Mt. Pisgah Community, so the people had preach-

ing services in an old vacant house just a few yards west of where the church now stands, using an old goods box for a pulpit, and at times they would have meetings under brush arbor, with the Rev. Seaborn Moore of Forest Home doing most of the preaching. In 1879 or 1880 the few Baptist people in the community decided to organize a Baptist Church, which they named "Mt. Pisgah." Mrs. R. C. Moore gave the land for the building, and a large building was erected out of pine logs. The church was organized with the Rev. Seaborn Moore as pastor, J. W. Powell and J. R. E. Sellers as deacons, and H. C. Parker as church clerk. The members were Mrs. R. C. Moore, Mrs. Sarah Harwell, J. W. Powell, Mrs. M. A. Owens, J. R. Stinson, Mrs. Senie Stinson, Mrs. Elizabeth Dean, Miss Fannie Pounds, R. S. Pounds, H. C. Parker, Mrs. Rebecca Stinson, J. R. E. Sellers, Mrs. N. A. Sellers.

"In September, 1883, the Rev. A. A. Sims carried a petition to the Pine Barren Association from Mt. Pisgah Baptist Church for membership with that body, and was accepted.

"The pastors who have served are Seaborn Moore, J. Holly, A. T. Sims, A. A. Sims, George Mize, L. B. Cohron, W. M. Rabb, E. L. Hughes, E. G. Clayton, J. B. Byrd, F. M. Fletcher, A. C. Shell, J. M. Cook, J. L. P. Cook, J. E. D. Mathews, M. I. McLeod, W. W. Leveritt, W. L. Spears, T. L. Lee, M. C. Griffin, and N. E. Sellers.

"The Rev. Seaborn Moore, A. T. Sims and A. A. Sims served as pastors many different times, more than any others have served. A. A. Sims was pastor of this church when he died in 1895.

"Those serving as deacons were J. W. Powell, J. R. E. Sellers, R. E. Pounds, J. T. Dean, J. C. Sellers, W. M. Harwell, W. C. Jacobs, H. H. Freeman. In the early fall of 1897, the old church building was torn down and the present building erected. The Flowers Mill Company at Bolling, and some of the business men in Georgiana, and a good many others gave materials to help build the new building at this time. In May, 1898, the new church was dedicated, with the Rev. W. M. Murray of Georgiana preaching the dedication sermon. Rev. Seaborn Moore was the pastor. In 1940 there was three Sunday School rooms added to the church building."

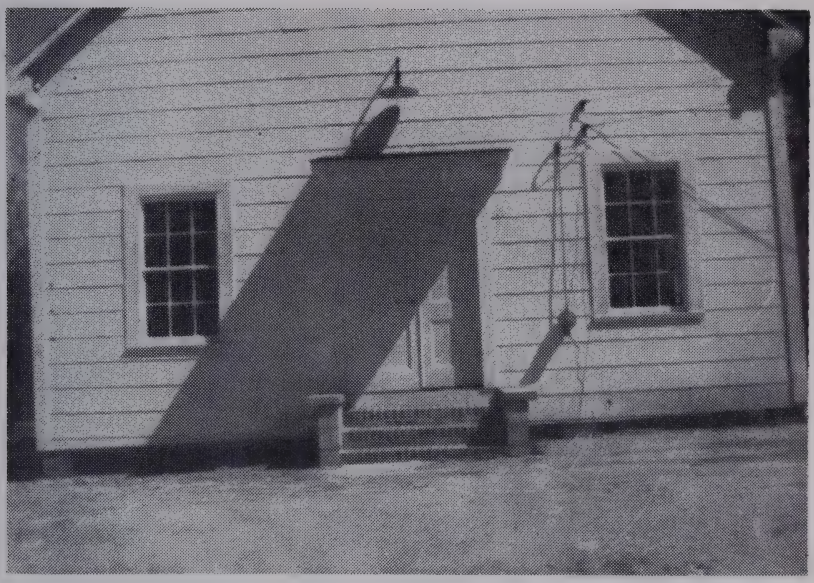
MT. PISGAH CHURCH

SHACKLEVILLE

This church was organized on the fourth Sunday in January, 1881. The charter members of this church were B. F. Saucer, J. J. Fail, W. B. Hobbs, B. M. Reaves, J. W. Edward, Sallie Blackmon, D. L. Harthorne, Elidie Harthorn, Edward Weaver, Mary Fail, R. G. Hobbs, Julie Reaves, and R. S. Parmer.

The following pastors have served the church: Seaborn Moore, L. B. Cohron, W. L. Hughes, J. L. P. Cook, J. B. Byrd, S. J. Williamson, J. R. Griffith, F. M. Fletcher, T. L. Lee, M. C. Griffin, D. W. Eiland, and Kelsoe.

Shackleville Church at first belonged to the Pine Barron Association.



SHACKLEVILLE CHURCH

GARLAND

The church was organized on September 13th, 1862. Pitt S. Milner and Andrew Jay was presbytery in charge. The charter members were: Thomas Anthony, Sarah Anthony, Sophia Shipp, Jane Vinn, Thomas Bennett, Prudence Bennett, Mary Ann Anthony, Nancy Dunham, N. J. Stinson, Mary Stinson, John Myres, Martha Myres, Jackson Chancellor, and Francis Chancellor.

We have no record of early pastors. The records begin with W. A. Tharp, R. T. McLeod, F. M. Fletcher, W. T. Davidson, J. W. Joyner, M. I. McLeod, J. B. Byrd, W. W. Leveritt, H. S. McMillan, G. C. Smith, J. A. Fortner, Illus Halford, J. O. Daily, J. H. Countryman, and the present pastor is Nez Sellers.

This church has a Sunday School and W. M. U., and cooperates in all of the work of the Association. The church is located in the town of Garland, on the Louisville and Nashville Railroad in the southern part of the county.

The original name of the church was "Mt. Carmel," and

when organized was located about one mile north of the present location where Garland Grave Yard is located.

Garland Church furnished the pianist for the Association, and also the choristers for two years, in the persons of Mr. and Mrs. Claiborn Joyner. Mrs. J. H. Countryman also acted as pianist for the Association, and is a member of this church.

GARLAND CHURCH

GEORGIANA

The early records of this church are not complete. One reason for this is the records were not made and those made were destroyed by fire. Twice the church building was destroyed by fire.

From a History of Butler County, written by Prof. John Bucker Little and published in the year 1885, we find that in the year 1865, Pitt S. Milner, a Baptist minister, organ-

ized this church. The writer read an old minute of the Bethlehem Association, and in this minute he found that in the year 1880, John M. Sims went as a messenger from this church. This minute also revealed that the church only had preaching once a month, and the salary paid the pastor was $300.00 per year. In the minutes of Butler Springs

GEORGIANA CHURCH

Church we learned that Rev. A. T. Sims was called and accepted the pastorate of this church in the early 80's.

The writer has lived in Georgiana, or near, since around 1890, and since he is blessed with a good memory, can give the following facts, preceded by this list of pastors since 1890: Rev. S. P. Lindsey, Rev. W. M. Murry, Dr. L. M. Stone, Rev. A. G. Spinks, Rev. A. B Metcalf, Rev. C. E. Morman, Rev. C. W. Stitt, Rev. C. T. Culpepper, Rev. R. S. New, Rev. J. E. Cook, Jr., Rev. L. A. Nall, Rev. E. B. Farrar, Rev. A. L. Bonner, Rev. D. L. Hickman, Rev. Claude Haygood, Rev. Jennings Baggett, Rev. H. B. Shepherd, Dr. D. E. Richardson, Rev. J. W. Nutt, Rev. LeRoy Curry, and the present pastor, Rev. L. N. Stamper.

Ministers ordained by this church: Rev. Johnny Johnson, Rev. J. H. Countryman, Rev. J. W. Eady, Rev. Clayton

Pruett, and Rev. Leon Majors. James Holly was licensed by the church, but was called into the Army, later making the supreme sacrifice for his country.

This church has furnished the following officers of the Butler Association: Rev. J. W. Joyner and Rev. H. B. Shepherd, as moderators; G. L. Bryan, W. P. Bishop, and Mrs. D. E. Richardson, as clerks.

It had a pastor for two Sundays a month until Rev. H. B. Shepherd was called, in the year 1943. Since then a full-time pastor has lived in the pastorium and given full-time service.

Georgiana Church has an educational building that was erected under the leadership of Rev. H. B. Shepherd.

The growth of the church has been slow, but steady, through the years. The minutes of the Association for 1906, fifty years ago, show that the amount paid for pastor's salary was only $235.00, and for all causes the amount was $699.22. In the year 1956, the church paid $4,000.00 for pastor's salary, and the full church budget was around $10,000.00.

The present officers of the church are: Van Edge, Sunday School superintendent; Grady Mixon, clerk; W. M. Wise, treasurer; Mrs. Louis Setzer, B. T. U. director; Mrs. Arthur Smith, W. M. U. president; W. M. Wise, Brotherhood president; Mrs. R. J. Williamson, church secretary.

The Board of Deacons consists of Grady Mixon, chairman; J. D. Campbell, F. M. McInvale, A. A. Reid, Maxwell Herring, W. H. Clem, Van Edge, W. C. Posey, and W. M. Wise.

MT. OLIVE WEST

This church is located five miles west of Garland and is in a small community. While small in number, it is made up of a prosperous and refined people.

It was organized in June, 1894. The presbytery in charge was Rev. I. L. Taylor and Rev. J. H. Higdon. The charter members were M. A. Ray, J. G. Grace, T. C. Grace, A. T. Bennett, J. G. Stuckey, Walter Stuckey, J. E. Middleton, M. D. Garner, Eliza C. Ray, Jane Ray, Z. R. Ray, M. B. Ray, A. V. Grace, M. E. Garner, Sarah Bennett, Mrs. J. E. Middleton, Corie Stuckey, Mattie Armstrong, Emma Armstrong, and Liza Durant.

The following pastors have filled its pulpit: Rev. I. L.

Taylor, W. L. Fort, J. E. Holley, E. C. Clayton, W. H. Joyner, W. M. Rabb, J. B. Byrd, J. M. Cook, R. T. McLeod, J. B. Owens, Illis Hallford, L. D. Barfield, Leland Tendal, and the present pastor is Howard Day.

This church has a full-time pastor, who lives in a nice pastorium near the church. Miss Ada Ray, a member of

MT. OLIVE WEST CHURCH

the church, was elected clerk of the Association for four years and was one of the most efficient clerks the Association has had. Mt. Olive West cooperates fully in the Association and has entertained the Association in Fifth Sunday and Annual Meetings.

As stated above, Mt. Olive West Community is made up of prosperous people, has community pride, and the church is the center of their social and religious activities.

In 1919, the church purchased one and a half acres of land adjoining the school lot, for a cemetery. In 1930, the church also purchased from the State the school lot with building, making the church property four acres. This lot has been landscaped and one of the most beautiful ceme-

teries in this section is located there.

Under the leadership of the present pastor, the old school building has been completely renovated, three Sunday School rooms added to the church building, the interior and exterior of the church building refinished, and a heating system installed.

During the present pastorate eighteen additions by baptism and three by letter have been added to this church.

McKENZIE BAPTIST CHURCH

It was in the year 1898 the A. & F. Railroad began operation in and through what is now the town of McKenzie. The fine pine timber land near the town was a great asset, as well as the fine farming land after the timber was removed. As the little town grew, the progressive citizens built one of the best schools in the county, and the citizens of different faiths began to build church houses to accommodate their members.

In the year 1903, the Missionary Baptist organized and began the erection of a church building. The church was organized with eleven members, as follows: Mr. and Mrs. B. J. Griffin, Mrs. Clark Huggins, Mr. and Mrs. Bob Lee, Mr. and Mrs. Luther Searcy, Mr. and Mrs. Sid Tillery, Mrs. S. D. Majors, and Mrs. Joe Huggins.

The presbytery in charge of organizing this church was the Rev. Will Tolliver, who at this time was pastor of the First Church of Greenville. He was assisted by the Rev. A. T. Sims, who became the first pastor.

Other pastors through the years have been W. T. Davidson, Calvin Forrester, Brazil, Calloway, Cook, Shears, New, Gough, Hoggan, Baggett, Tharp, Parish, Benson, Cumbie, and the present pastor is L. E. Pitts.

From this church, Johnny Higdon felt the call of God to preach, was ordained, and at this time is pastor of the First Baptist Church in Butler, Alabama, in Choctaw County. Another to be ordained from this church was Ben Taylor, who is now serving the church in Red Level.

This church, although small in numbers and surrounded by a number of different faiths, has a splendid Sunday School and Training Union. The church also owns a nice pastorium. The pastor serves this church two Sundays per month and the Bethel Church two Sundays per month.

McKenzie Church has been a member of the Butler County Association since it was organized, and cooperates fully in the organized work of the Southern Baptist Convention.

McKENZIE BAPTIST CHURCH

PLEASANT HOME

This is one of the new churches in the Association, having been organized June 21, 1926. A number of Baptist moved into this community from the Spring Hill Community, and one of the first things they did was to organize a church. The presbytery in charge was Rev. J. B. Owens and two deacons, Will McClure and M. W. Ray.

The charter members were Frank Owens, J. K. Cooper, Austin Cooper, J. G. Cooper, J. F. Owens, Mrs. J. F. Owens, W. H. Hinson, Mrs. Edna Hinson, Ollie Hinson, Lillie Hinson, Annie Mae Hinson, Ila Hinson, Mrs. Bessie Cooper, and Albert Owens. This number was soon joined by the McClures, Perries, and other Baptist of the community.

The pastors serving this church: J. B. Owens, L. R. Tyn-

dall, W. Cruzan, E. B. Farrow, A. C. Green, Ilus Halford, B. Turner, E. E. Ellis, Calvin Forrester, J. H. Countryman, F. C. McCrory, and Ben Taylor.

George McClure, a young man brought up in this community, answered God's call to the ministry, was ordained by this church, and is now its pastor. He is also pastor of Ebenezer East.

This church is small in membership, but a very loyal member to all our work, having a Sunday School, Training Union, and is faithful in attendance to our Associational meetings.

PLEASANT HOME CHURCH

LIBERTY

This church was organized March 24, 1954. The presbytery in charge was composed of Rev. Otis Williams, Rev. R. Z. Mullins, and Rev. I. S. Tranum.

The charter members were Mr. Howard Little, Mrs. How-

ard Little, Mrs. T. L. Page, Miss Dorothy Luckey, Mrs. A. J. Butler, Mr. Oystravaiku Butler, Miss Betty Simmons, Miss Sue Simmons, Mr. T. P. Nelson, Mrs. T. P. Nelson, Miss Linnie Bradon, Miss Oscar Burgans, Mrs. Audie Lee Bender, Mr. A. J. Butler, Miss Mary Page, Sam Bender, Guy Bender,

LIBERTY CHURCH

John Bender, Mr. Benjamen Butler, and Mrs. A. B. Butler. Rev. Irby S. Tranum is pastor.

Liberty Church has licensed two young men as ministers: Billy Eugene Oswald, Jr., and William Tranum.

This church has a fully accredited Sunday School—holds Vacation Bible Schools and has an Extension Department. The church has a fully accredited Woman's Missionary Union, and Mrs. Billy Oswald is the president. Billy Gene Oswald is director of a fully accredited Training Union.

Liberty is the youngest church in the Butler Association; is very active, and has a bright future.

WELCOME

When Bethel moved from its old site to its present one the community which is known now as the "Welcome Community," not far away, began to hold Sunday School under the big oak trees in front of the J. C. Kervin home. Wade Mosley was superintendent of the school and Mrs. Houston Kervin was secretary. Mrs. J. C. Kervin met the writer on

WELCOME CHURCH

a Georgiana street, and told him of the Sunday School and the interest manifested by the people in the community, and gave him an invitation to attend the group and preach for them. This invitation was accepted and as a result of this meeting and others, on January 7th, 1934, under the direction of J. W. Joyner and J. B. Byrd, the Welcome Church was organized with the following members: Mr. and Mrs. J. C. Kervin, Mr. and Mrs. Houston Kervin, Herbert Kervin, Sumon Kervin, Woodrow Kervin, Miss Myra Kervin, Mr. and Mrs. W. M. Wyrosdick, Hugh Wyrosdick, Mrs. Voncile Sims, Mrs. Ida Maye Davis, Miss Ethel Gilmore, Miss Ella Gilmore, Miss Annie Clyde Watford, Miss

Wilma Watford, Mr. J. N. Gipson, Mr. Grady Gipson, and Purnell Kervin.

Following is a list of the pastors: J. W. Joyner, M. C. Griffin, Cleave Ellis, Johnny Higdon, C. W. Winter, Nez Sellers, J. E. Skipper, Wilson Shell, Billy Armstrong, and Raymond Earl Owens.

In the twenty-two years since the church was organized, fifty-eight have been baptized into the fellowship of the church, and the present membership is fifty-seven. The Sunday School has on roll forty-five and an average attendance of thirty. The Training Union has thirty-eight on roll, with an average attendance of twenty-five. This church has also a W. M. U., with ten members on roll and an average attendance of eight.

Welcome Church is loyal and faithful to all the work of the Association.

EBERNEZER EAST

This church was organized April 19, 1914. The presbytery in charge was Rev. C. L. Perry and J. M. Waller, a deacon. The following members were charter members: J. M. Waller, Mrs. J. M. Waller, Nettie Ward, Minnie Waller, Mrs. Recy Grayson, Mrs. Emily Grayson, J. E. Cleghorn, Mrs. Willie H. Waller, H. E. Thomson, Mrs. Mary Thomson, Ruby Waller, Beulah Cleghorn, Mrs. Alice Houston, J. D. Waller, Arrie Grayson, and Leila Grayson.

The first sermon was preached in the church building on Thanksgiving Day by the pastor, Rev. C. L. Perry. The building had not been floored and the people sat on planks.

The following preachers have filled its pulpit: C. L. Perry, A. C. Shell, G. D. Everett, Marvin Elmore, R. L. Tindal, W. A. Gaugh, A. W. Barker, J. E. Parker, M. C. Griffin, J. C. Dunlap, Bob Parker, J. L. P. Cook, Wilcox, Ed Hargrove, Blankenship, Cargille, Cecil Deloach, J. H. Countryman, A. L. Dennis, and the present pastor is George McClure.

Two young men, John Kendrick Smith and Cecil Wood, were ordained by this church.

Evenezer East Church has evergreen Sunday School, with good attendance; and also a W. M. U. and Training Union. It is located four miles east of Greenville in a fine community, and has a bright future. The church entertained the Association in 1956.

EBENEZER EAST CHURCH

SARDIS

Sardis Church was organized in the year 1856. The presbytery in charge consisted of the following preachers: Robert Keith, Thomas M. Bragg, Hansel Dickens, David Kite, and Claiborn Calloway. Deacons of the church were Claiborn Calloway and David Kite. The members were David Wood, Josiah Franklin, Thomas Lovels, Matilda Minyard, E. F. Calloway, Sarah A. Wood, Mary Ann Franklin, Phoebe M. Keith, Eliza Langford, and Temperance Campbell. The information I have does not give the name of the clerk of the church.

Following is a list of the pastors under whose leadership a strong and useful church was built. They had a good influence over this community, county, state, and world: Rev. Robert Keith, Mathew Bishop, John C. R. Lockhart, Walter T. Lawson, T. G. Lomy, J. J. Combie, W. C. Avant, Ervin Taylor, W. G. Cooper, A. T. Sims, Ned Sims, Folmer, A. C. Shell, Will Davidson, B. M. Barnett, R. T. McLeod, W. A. Gaugh, J. A. Fortner, A. W. Parker, Ira Harris, and Spears.

This church was first associated with the Alabama Association. Later it belonged to the Zion Association. When the Butler Association was organized, in 1903, Sardis gave her full support to the new Association and has delighted in entertaining the Association a number of times.

From the following, taken from the minutes of a confer-

SARDIS CHURCH

ence held on December 19, 1857, it will be seen that in the early days of this church strict discipline was exercised by the church over her members. "Two male members stated to the church that they had been guilty of intoxication, and since they showed a spirit of repentance, the church forgave them on condition they would never do so again." However, less than a month had passed before one of these men was again intoxicated, and in the January 17, 1858, conference he was charged with drunkeness, profanity, and falsifying his promise to the church. Two brethren were appointed to see that the offender be present at the next conference. He was, and acknowledged the charge as true, but the church was divided as to what to do with him—

forgive him and keep him, or turn him out. The case was held open until next conference, but in this same conference four others were charged with drunkeness, fighting, and gambling.

In conference on March 20, 1858, all five of these brethren were expelled from the membership of the church. It seems that the church in her early days intended to keep the unclean and evil from her midst. The old minutes show that members were dealt with on such matters as putting dogs to chasing hogs, directing some one to a neighbor's watermelon patch, dancing and attending dances.

The membership of this church has been as high as three hundred, but at this time the membership is sixty-eight. The cause of the decline in membership is economic, as stated in another chapter in this history.

Before this church was organized the christian people of this community met and worshiped under a brush arbor not far from the present site. The first building was located across the road. The second was a frame structure and faced parallel to the present road. The large sanctuary now in use was constructed in 1918 under the leadership of Rev. R. T. McLeod and Rev. W. T. Davidson.

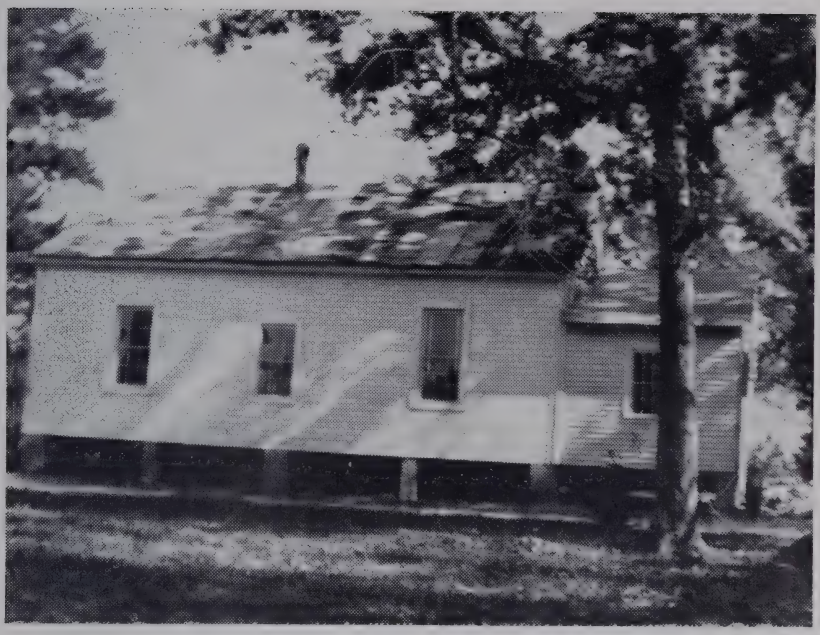
I think it is of interest to note that in the early days of the church they had negroes in their membership, but when slavery was abolished, the community built a church building for the negroes.

SPRINGHILL

This church was organized in the year 1873 on the 6th day of September. The organizing was under the Rev. J. M. Fortune.

The charter members were: Ben Cooper, Mrs. E. R. Cooper, J. A. Smith, Mrs. Julie Smith, John Perry, Mrs. H. A. Perry, Mrs. E. P. Berry, Mrs. R. J. Perry, Mrs. Sarah Fife, Mrs. R. R. Baily, Mrs. S. D. Baily, Mrs. E. M. Owens, Miss E. M. Owens, B. J. Newton, B. R. Rhodes, Mrs. M. J. Rhodes, Mrs. J. E. Cooper, and A. A. Cooper.

The following pastors served this church: Rev. Benny Cooper, R. L. Shell, A. C. Shell, Uncle Deck Baker, J. H. Higdon, C. W. Cook, J. C. Vandiver, C. L. Perry, J. L. P. Cook, W. T. Davison, J. B. Owens. The present pastor is R. Z. Mullins, who has served about twenty years.



SPRINGHILL CHURCH

This church ordained two young men for the ministry, Rev. C. L. Perry, who now lives in Florida, and Ben Owens, who has been pastor of the Sycamore Baptist Church for the past twenty-seven years.

When Rev. R. L. Shell was a young man and pastor of this church a very humorous thing took place one night when Uncle Deck Baker was up preaching. Uncle Deck wore a celluloid collar with a bow-tie. The tie and collar got to bothering Uncle Deck and he snatched it off and slung it back of him, hitting A. C. Shell in the face, thus causing him to jump up, and as he did so the bench on which he was sitting tilted up, sliding R. L. Shell off and out of the pulpit, down to the floor. This would have put most preachers out of commission, but Uncle Deck kept preaching as though nothing had happened.

Springhill Church is located eight miles south of Greenville near the Greenville-McKenzie Highway.

"LABORERS TOGETHER WITH GOD"

The Mission Work of Butler Baptist Association

By

Mary Rushton Huguley

TO

The Woman's Mission Union and
The Women of Butler Baptist Association

Who pioneered with a vision of the work of today and gave reality to glorious dreams and to the advancing generations who will add future victories to lay at our Master's feet is this book gratefully dedicated.

The author wishes to acknowledge the kindness of friends who have lent old books, pamphlets and minutes, and have given facts concerning the missionary work of relatives and friends.

To the Reader

This book is written to reaffirm that you have a part in this glorious work of our Lord—the spread of the gospel "to the uttermost parts of the earth." It is the most glorious, the most powerful and the most extensive force in all the world. This task calls for the greatest loyalty, the greatest love, and the greatest service of anything else in the world.

The magnitude of the task is so stupendous that it reaches from eternity to eternity. It is not limited to just Butler County, nor just to our generation, but to all the world, through all generations. You and your service are a part of all of God's plans in carrying out the Great Commission. You should see that there is no greater avenue of service than that is done in seeking to bring the hearts of the world to converted souls and dedicated lives.

—Mary Rushton Huguley.

History of Woman's Mission Union In Butler Association, 1905-1957 "Laborers Together With God"

"Laborers together with God," is Woman's Missionary Union's permanent watchword. We are co-laborers through our prayers, our gifts, and our service around the world.

As we yield ourselves in loving obedience to the Great Commission we become laborers together with God. Christ said, "But ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth." Acts 1:8. In this great mission program Christ gave us the equipment for task. This equipment is the power that will come when we receive into our hearts the Holy Spirit.

The religious soil from which the mission movement advanced and pushed its way into Baptist thoughts across the states and onward beyond the oceans was through the associations, and in these gained its growing strength.

The women have always had a part in all that concerned the churches. They strengthened the courage of their husbands and brothers and sons. They cared for the children and taught them to be God-fearing men and women, and, if they had means, they contributed liberally.

Miss Fannie E. S. Heck said, "Organizing is one thing—making an organization live, another." To understand the beginning of the growth and the present mission work of our women through the Woman's Missionary Union, we must not only trace its beginning, but we must study social and economic conditions out of which it grew and by which it is still nourished. Missionary fires must be fed with missionary fuel if they are to burn with zeal for the Lord.

Contrary winds and waves of adverse opinion, a storm of dissension between brethren who favored encouraging the women in their mission endeavors, and those who opposed them, arose. Then there was indifference—opposition by the pastors. Sometimes reports sent by the women were ignored. More than any other weapon, women shrink from ridicule. This keen weapon kills, where hardship, and even cruelty, strengthens. Ridicule was turned on them many times. Miss Heck reports a prayer, "I pray God to enlighten the hearts of our husbands and show them their errors." One prominent deacon declared, "These women are going to break up our churches." So, as women had to brace themselves and fight their way to leadership in other avenues of life, so did they have to face obstacles in their missionary work.

But these noble women, led by God's Spirit, were learning to do by doing. Work and the Woman's Missionary Union is synonymous. Some women who knew missionaries were

still indifferent to them, but others who knew the power of God in lives dedicated to Him accepted their responsibility with a deep sense of grave and high duties.

So the Woman's Missionary Union found its place in the churches as a praying, educating, studying, giving force, helping to fulfill Christ's commission as it grows in numerical strength and spiritual stature.

As the history of Butler Baptist Woman's Missionary Union is read there is found many changes, and changes will continue to be made. Personal service, for instance, has grown into a larger and richer phase of our work and has come to be known as Community Missions.

The roads have not always been as good as they are today. Many times meetings planned in advance would have to be cancelled due to muddy roads, which would be impassable. Today most every church in Butler Association is on a paved road. Modes of travel have changed. Better roads brought better cars, and more of them. Few families in Butler County today have no way to travel.

The lack of knowledge and of wisdom in the real purpose of Woman's Missionary Union brought opposition and lack of interest. As the local societies in the Association have grown in number and spiritual strength, so has the interest and a better understanding of the purpose and need of Woman's Missionary Union in the churches grown.

Local societies were organized in different churches, not only in Butler, but throughout the Southern Baptist Convention territory, before any associations were organized.

It is very significant that some things took place before a Woman's Missionary Union was organized in Butler Association, or even in the Southern Baptist Convention. For instance, the Sunbeams were organized in 1886. The official publication of the Missionary Societies for women is "Royal Service," and is the result of a long series of publications which began in 1882 before the organization of the Union, which was in 1888. It was also in Butler Association, at Greenville First Church, that Alabama Woman's Missionary Union held its first session in 1890.

Many of the societies have been organized and later disbanded, then reorganized, some more than once. Others have continued in the work since first organized. Greenville First is the oldest one in the Association. Greenville First was organized March 29, 1872, "The Historical Sketch" says. The object of the Society was to aid in all

church expenses. This society was first called "The Ladies Aid Society." The Greenville Missionary Society was organized March 3, 1891. The Sketch says that the purpose of this organization was to spread the gospel in home and heathen lands. Several women in the church held membership in both organizations. In January, 1893, the two societies consolidated in the name of Willing Workers and Missionary Society. Later the name became Woman's Missionary Union.

The charter members of the Greenville Society were: Mrs. Gamble, Mrs. Kingsbury, Mrs. Rouse, Mrs. Whittington, Mrs. Ellis, Mrs. Steiner, Mrs. Fellers, Mrs. Flowers, Miss Gamble, Miss Long, Miss Wood, Miss Hunt (Mrs. Tom Owen), Miss Ashford, Miss Julia Knight (Mrs. T. Watt), Miss Kate McMullan (Mrs. Futch), Miss Georgia McMullan, Miss E. McMullan (Mrs. Sackhoff), Miss Nellie Thigpen (Mrs. Watkins), Miss Laura Thigpen (Mrs. Cater), Miss Mattie Thigpen (Mrs. Ramsey), Miss Emma Hawthorne (Mrs. Lewis), Mrs. J. S. M. Smith, Miss Minnie Knight (Mrs. Perry). Greenville celebrated its fiftieth and its eightieth anniversary.

Georgiana celebrates its golden anniversary this year, being organized in 1907.

The Woman's Missionary Union of the Butler County Baptist Association was organized in October, 1905. The Butler County Baptist Association was meeting with the Springhill Baptist Church. The women met in the schoolhouse across the yard and formed an organization known as the Woman's Missionary Union of Butler County. The formation of Woman's Missionary Societies was an initial step by the women. By some it was regarded as an innovation, and time was required for these prejudices to subside.

The missionary spirit among the Baptist women must have ways of expressing itself. It was but the spiritual inheritance of that zeal which filled the hearts of the noble women in the days of Christ's presence here on earth. It was but an echo of that spirit of gratitude to Christ that women through the centuries have held the torch high that they might lead others to a saving knowledge of Christ.

For the first few years after the Association was organized, men were appointed to make the report on woman's work, and men spoke to the report. In 1906, Rev. J. W. Joyner gave the report. Excerpts show the attitude of the men as he said, "Woman has been, from the time of Christ

and before, lending a helping hand to the cause of the Lord, and with her untiring efforts she has accomplished much, until she has become such an important factor in the church that she is now recognized in the associations and conventions during their sessions; they have their separate meetings, they take part in every good work. We, your committee, recommend that woman's work be encouraged by all the pastors for what these women have done."

In 1907, W. A. Glenn reports as follows: "There is no phase of church work more commendable than the work fostered by our women, and no work yields as rich results as theirs. After a few years of organization and meeting opposition and criticism, they have moved steadily on until they have won the support and commendation of all thinking people. Every church should have its women organized. Their efforts will do more to stimulate the male members than anything else. Almost all mission work of some of our churches is done through the women."

Other momentous things took place in 1907. The Margaret Fund was established. The W. M. U. Training School in Louisville, Kentucky, was founded. The name, "Young Women's Auxiliary," was adopted for the young women. Mission Study classes with courses and seals made their advent in this year.

The minutes of Butler County Baptist Association for 1908 carried the first report given by the women of their Associational meeting. It seems that they met only during the general Association in a separate meeting for several years. Here is their first report made by the women:

Sixth Annual Session (General Association)
Women's Missionary Meeting
Motto, 1908-1909—Higher Things

After singing the hymn, "Stand Up, Stand Up For Jesus," devotional exercises were given by Miss Huguley, reading Ephesians 4:1-14. Mrs. Whitehead led in prayer. Miss Clara Lee Lloyd was elected secretary. The following delegates were enrolled: Butler Springs: Misses Ola Henderson and Clara Lee Lloyd; Greenville First: Mrs. Lula Little, Mrs. Black, Mrs. Nelson, Mrs. Shaw, Miss Eskew, Mrs. Angle, Mrs. J. Beeland, Miss McMullan, Mrs. Blackwelder;

Bethel: Miss Johnson; Gravel Hill: Mrs. Whitehead, Mrs. Rhodes; Mount Olive East: Mrs. Sims; Mount Pleasant: Miss Annie Joyner; Sardis: Mrs. Jernigan, Miss Huguley; Springhill: Mrs. Waller.

Miss McMullan submitted the vice-president's report and digest of letters, both of which were very encouraging.

A letter was read by Mrs. Blackwelder from Dr. Willingham, urging the women to go forward in their work, to get subscribers to the Foreign Mission Journal, and to establish mission classes throughout the county.

Another letter was read from Miss Heck, the thread of which was the importance of the Missionary Union in organizing mission classes throughout the entire county.

After discussing Miss Heck's resolution to enroll every woman, young lady and child in some missionary society, it was decided to refer the resolution to the different societes and then come to a decision.

Another hymn, and the meeting adjourned, after repeating the Lord's Prayer in concert.

Clara Lee Lloyd
Secretary.

The Royal Ambassadors for boys was begun in 1908.

In 1909, the Butler County Associational Woman's Missionary Union had only an afternoon session. Miss Kate McMullan having resigned, Mrs. J. Beeland presided, and Mrs. Lula Little acted as secretary. Forest Home and Fellowship were congratulated on meeting all apportionments. A society was organized at Damascus, with fourteen members. Officers elected were: President, Mrs. Henry Shanks; secretary, Miss Eva Roach.

Nineteen hundred and nine brought "Personal Service" as an organized department.

The woman's work of the Butler County Association was called to order by Mrs. Beeland on October 27, 1910. Devotional by Mrs. Skipper; welcome address, Miss Cora Goodwin; adjourned to hear Dr. Crumpton.

A downpour of rain prevented the afternoon session, but a call meeting was held at night when the following officers were elected: Superintendent, Miss Cora Goodwin; secretary, Mrs. Leila Creaver.

Miss Rhodes urged the ladies to attend the W. M. U. Convention at Evergreen; also to hold their meetings at a different time and place to the General Association.

Young People's leaders were chosen for the first time in 1911. Also, a Standard of Excellence (as a measuring rod) was adopted in 1911.

The only report of the women in 1912 minutes states that the W. M. U. asked for $5.00, to be paid out of general Associational funds, which was granted. A motion was carried that the ladies would be allowed their first vote of the Association. The ladies were asked to allow the men permission to remove their coats during the Association. The ladies were unanimous in their vote, much to the gratification of the men. Meetings were then held in the summer.

The young ladies recited very beautifully in concert the 100th Psalm, which was appreciated by all.

The year 1913, Woman's Missionary Union celebrated its twenty-fifth (silver) anniversary, "The Jubilate." Girls Auxiliary was organized. In 1913, Woman's Missionary Union adopted its first hymn for the year, "Joy to the World." Also, "Come Women, Wide Proclaim," written by Miss Heck for the Jubilate, was adopted as the permanent hymn for the Union. The W. M. U. pin was also adopted.

The W. M. U. of Butler Association convened with Chapman Baptist Church August 13-14, 1914, in the third annual meeting separate from the General Association. Miss Cora Goodwin, superintendent, made her report, in which she said, "We have much to be thankful for." Attendance was good and interest steadily growing.

Report from Pelham encampment, by Miss Goodwin and Miss Metcalfe, state Young People's leader. "It was a treat to have Miss Metcalfe with us and to hear her plan on systematic giving, a good one for reaching the apportionment."

Rev. Gwaltney was guest speaker for the second day.

"The Y. W. A. girls were quite a help and inspiration to the meeting."

The fourth annual meeting of the W. M. U. of Butler County Association met at Greenville, July 13-14, 1915. Notice there were two days for the annual meeting. "Little Laura Cater gave such a sweet welcome in behalf of the Sunbeams."

Relation of a society to a pastor was so practical and helpful, by Mrs. Cater. Reading of Miss Heck's last message was beautifully and sympathetically rendered. The possibilities of rural societies were openly discussed in a helpful way.

Miss Laura Lee Patrick, the much beloved state secretary,

was present, and after an inspiring talk on Y. W. A. work, a Y. W. A. was organized, with Mrs. W. J. Thagard as leader; president, Margaret Cater; recording secretary, Florence Haygood; corresponding secretary, Ruth Dunn.

Officers elected for the following year were Mrs. Skipper, superintendent; Miss Cora Goodwin, assistant superintendent; Mrs. Nelson, secretary and treasurer. Meeting adjourned, feeling that this was the best Association Butler had held.

Mrs. F. B. Skipper, in her report for 1916, said, "The work for the year has been the best in the history of the work in Butler, for which we are thankful. We have succeeded in organizing almost half of the 33 churches. We now have 17 organized societies." The Association was held with Forest Home in September. The address by Miss Patrick, state secretary, "God's Tenth, Our Need." A paper written by Mrs. J. F. Price of Georgiana was given by Mrs. W. A. Watson.

"Why We Should Have Quarterly Meetings," a paper by Mrs. J. M. Cook, was splendid. Same officers elected. Study of manual by Miss K. Mallory. Memorials: Miss Georgia McMullan, Mrs. Arline Graham, Mrs. John McMullan.

The report for 1918 was very encouraging, as the women were growing in interest and all the churches where societies were organized were having quarterly meetings, which stimulated interest.

The circle plan was adopted in 1918. The Calendar of Prayer embodied in Royal Service.

Mrs. Skipper reports in 1919, "The W. M. U. work of the Butler Association is becoming more and more interesting to all who take a part in it, and we are glad to note the increasing interest of the unenlisted women and girls, and the men, also, are more interested than in days of yore."

Four districts were formed at this meeting, and a president for each district was appointed. The presence of Mrs. F. H. Mannon of Montgomery, vice-president of the Central District of the state, "was an inspiration to all present."

Mrs. T. B. Bishop, Georgiana, was elected to succeed Mrs. Skipper. In 1921, Mrs. Bishop reports that "the work is gratifying and that so many have become interested who were indifferent before. It is beautiful to see so many of the young people willing to band themselves together to do definite work for the Master." Greenville had a full graded union. The 75 Million Campaign was launched.

The outstanding work of the Association in 1922 was helping to furnish a room in the nurses' dormitory of the Baptist Hospital in Selma. Also, campaign for fifty new subscriptions to Royal Service.

Publication of World Comrades was begun in 1922.

In 1924, the Cooperative Program was adopted.

In 1925, Mrs. Skipper, Georgiana, reports, "There is a greater interest in mission study, in the weeks of prayer, in attendance at the quarterly meetings, and in the young people's organizations. There is also more interest manifested in our state conventions, district meetings, and in taking a trip to Mentone (then our encampment grounds for the state)."

After fifteen years of service as superintendent of the Butler W. M. U., Mrs. Skipper tendered her resignation at the July meeting. In October, the following officers were elected: Mrs. Ralph McGowan, superintendent; Mrs. J. L. Hartley, secretary-treasurer; assistant superintendent for the districts, Miss Bernadine Thompson; Mrs. S. R. Hartley, Mrs. Bert Burkett, Mrs. W. M. Dunn; Mrs. J. L. Carter, Young People's leader; Mrs. Bob Haygood, Personal Service chairman; Mrs. R. G. Shanks, Mission Study chairman; Mrs. W. E. Morris, Stewardship chairman.

Mrs. Skipper's closing words were, "May the Lord bless and strengthen each of these officers to such an extent that each one may rid herself of everything that will hinder in the Lord's cause, and may they be such a united band of workers that they will surmount all difficulties and obstacles. Then their slogan will be, 'Go Forward,' and they will be branded as Gideon's three hundred, and not as the 21,700 who were turned back because of their indifference and self-indulgence."

Mrs. Skipper also served as president of the Georgiana W. M. U. for fifteen years.

During the years that Mrs. McGowan led the women as superintendent, we find that the women's gifts were increasing both in the amounts and the number of women contributing. Mrs. McGowan tried to lead the women to see that stewardship and tithing go hand in hand, and that stewardship covers tithing and is far more important; that once we recognize our stewardship, all service to our Master will come first.

In 1928, we celebrated our Ruby Anniversary. Forty years of Woman's Missionary Union. What a glorious celebra-

tion, as women were realizing the fulfillment of Miss Heck's "Prophecy of Growth," in her Jubilate message. Miss Fannie E. S. Heck's book, "In Royal Service," was studied. The Intercessory Prayer League for shut-ins was begun in 1928.

The Window of Y. W. A. was first published in 1929.

Mrs. Lula Little, Greenville, served as superintendent in 1930-31. Mrs. Little reports, "We are grateful to our Heavenly Father for His many blessings. Much work has been done by all the societies, and I am proud of them, but much work remains to be done. Our Young People's leader, Mrs. Ralph McGowan, has done a wonderful work."

Hundred Thousand Club instituted in 1933. Mrs. J. A. Fortner served two years, 1933-34, and reports, "We are glad to note some progress in practically all lines of W. M. U. endeavors. Special seasons of prayer have nearly doubled. Both years have been characterized by an earnest, prayerful, cooperative spirit on the part of all Associational officers and majority of local societies, for which we thank our Heavenly Father and take courage to face the challenge of the incoming year."

Special project for 1934 was field work under the supervision of our state field worker, Miss Florence Thomason, who spent two weeks in the Association, accompanied by the superintendent, Young People's leader, and one Group leader. She reached sixteen churches with mission classes, conferences and instructive, as well as inspirational, addresses.

Beginning in 1935, Mrs. P. N. Huguley, Pigeon Creek, served for the next three years as superintendent. During these years, women of Butler Association came to realize more than ever that Christian missions is still the task of supreme importance, and because the women were stimulated with the missionary spirit of giving and serving in their hearts among the other women and young people, conquests were made that had seemed an impossibility. There were four full-graded unions. All organized societies observed all three seasons of prayer. Number of tithers increased. Special project again was field work under the supervision of Miss Thomason, who spent two weeks in the Association, accompanied by the superintendent and the Group leaders. There were eighteen churches reached, with mission study classes, conferences, and instructive and inspirational addresses. There were four new W. M. U.'s organized.

Mrs. J. L. Hartley, Greenville, began her work as superin-

tendent in 1938, and served for three years. It was in 1938 that the W. M. U. proudly celebrated its fiftieth anniversary. As the Jubilate and the Ruby celebration brought great advances in members and gifts, so did this golden celebration. The goals for the golden jubilee were ten percent increase in organizations, members, and gifts; also a special jubilee gift of fifty dollars ($50.00). Realizing that missionary endeavors must include the best in local communities, the women have through the Personal Service department cooperated with the state in planning Bible classes for negro women and children in the Association, taught by Myrtle Calloway, a negro worker employed by the Alabama W. M. U. for the summer months. The most outstanding work of these years was the program of mission study, followed by field work. The book, "Following In His Train," by Mrs. Ethelyne Boone Cox, was studied.

Mrs. A. W. Sims served as superintendent from 1941-43. The young people's rallies and Y. W. A. council meetings, as well as the quarterly meetings, were well attended. The Association was represented by thirty in the Girls Auxiliary house party at Judson College, six boys in the Royal Ambassadors Camp at Grandview, and six young women in the state Y. W. A. camp. Mrs. Jennings Baggett, the young people's leader, also attended. The young people of the tenth district, W. M. U., of which Mrs. Joseph Avery of Greenville First was the district chairman, met with the Greenville First Church. Each focus week climaxed with an Associational meeting. Sixty of the young people attended the district rally in Montgomery. Miss Eva Berry, state Young People's leader, and Miss Thomason, field worker, did some outstanding work in the Association. Rev. Hancock, Indian missionary to his own people in Oklahoma, accompanied Miss Thomason. His messages were an inspiration to all who had the privilege of hearing him.

Mrs. W. H. Kamplain, Forest Home, led the Association in 1944-1945. She reported "that there were two W. M. S.'s that were A-1. These were Georgiana and Forest Home. Georgiana had three A-1 organizations, Junior G. A.'s, Intermediate R. A.'s, and Junior R. A.'s. Greenville had three, Intermediate G. A.'s, Junior G. A.'s, and Sunbeams." This was the centennial for the Association, and Mrs. Kamplain urged the women "to go forward to greater victories as 'laborers together with God.' "

Mrs. D. W. Eiland, Georgiana, assumed the duties as su-

perintendent in 1946, and served for three years. Mrs. Eiland reports six new societies organized. It was in 1947 that Butler Association sent a missionary to Hawaii from the Greenville First Church, in the person of Miss Mary Lee Ernest. Then, too, Butler Association assisted a student from Butler who was attending Howard College. The W. M. U. stressed community missions, realizing that surely the greatest mission work begins at home. Women were more missionary-conscious, and gifts increased.

This, 1948, was the sixtieth anniversary of Woman's Missionary Union. What a glorious record this great organization has achieved during these sixty years. But as the years go by many doors open and new frontiers are cleared and greater opportunities are opened to service.

In 1949, Mrs. A. D. Pryor, Greenville, took the reigns for three years as president. (It was at this time that the title of the Associational leader was changed from superintendent to president.)

Mrs. Pryor, a devoted and consecrated leader in all church activities, led the women in soul-winning, visitation, and placed special emphasis upon the individual Christian's responsibility in carrying out Christ's command to make disciples of all nations. Another emphasis was "alcohol education." Community missions, participated in by every member, young and old, was stressed.

The Advanced Program of Southern Baptists brought new ideas, aims and methods for advancing God's kingdom in Butler Association. Young people and women were urged to give regularly, proportionately, and systematically. There were eighteen societies, forty-two young people's organizations. In addition, there were two new societies, six new Young People's organizations, and seven Business Women's circles.

Mrs. Guy Marlowe, wife of the pastor of Sardis and Bethel, was elected following Mrs. Pryor. She served one year and resigned, as she and her family were leaving the county. It was during this year that Butler Association tried something new. The Community Missions chairman, Mrs. P. N. Huguley, brought the recommendation that the Association have each society and young people's organization to hold an Associational missions program and take an offering. The recommendation was adopted. A definite program was compiled and several societies observed Associational Missions Day in their churches. This day has been

observed by most of the churches that we organized in W. M. U. work every year since. These programs have been a great means in helping the local societies to realize how important the work in their own society and church is.

For the next three years, Mrs. P. N. Huguley, Pigeon Creek, served as president. The Association had, in 1953, nineteen W. M. S.'s and thirty-six Young People's organizations, one A-1 and only one full-graded Union. In 1956, there were twenty-three W. M. S.'s and thirty-six youth organizations with five full-graded Unions and seven A-1 organizations.

Associational mission institutes are helping to prepare women for better teaching mission books.

Subscriptions to missionary magazines have increased. Christian growth is being strengthened through camp attendance at Shocco, Ridgecrest, and other camps.

In 1954, plans were worked out by the Southern Baptist Convention and the Woman's Missionary Union for the Brotherhood sponsorship of Royal Ambassadors within three years. The Union continues to encourage men as counselors, when possible, and will continue to sponsor where the Brotherhood does not or cannot assume the responsibility, but hopes that every church male member will feel the responsibility for the missionary education of boys through the Royal Ambassadors.

Emphasis in community missions has centered on soul-winning. Cottage prayer meetings, soul-winning, visitation, and cooperation with local churches in the simultaneous revivals further strengthened the women and young people in the work of missions.

The missionary message of the Bible has been stressed in all of the mission studies. Missionary reading is encouraged.

The stewardship chairmen have tried to lead every member to give regularly through the Cooperative Program, and through the seasons of prayer. Tithing is taught and encouraged from the Juniors through the W. M. S.

In 1955, there was another chairman added to the list of committees—that of prayer chairman. It should have been there all the time. The soul-winner must pray a great deal. The Christian may pile on his armor till he stands as a shining pillar of steel. One thing he needs—constant prayer—prayer without ceasing—fervent prayer to use his armor effectively.

October, 1956, Mrs. J. D. Brown, Chapman, succeeded Mrs. Huguley as president. The plans for the work is being carried on effectively by the leadership of Mrs. Brown with the cooperation of the officers and committee chairmen. There was some field work done in the spring of 1957, with Miss Lois Privitt, state field worker, assisting. The meetings were inspirational, and much good was accomplished from the interest and response shown. Plans are in the making for the young people to attend Shocco, and also the president and others to attend Ridgecrest.

Space will not permit the detailed mention of all the accomplishments of each organization in all the local churches, nor of each officer who has served through the years in the different offices of the Association. Then there are many women who have never held an office, but have been faithful in their attendance, in their prayers, in the parts rendered on the programs, in their cooperation of carrying out the plans and helping to reach the goals set by Woman's Missionary Union.

The Lord hath done great things through the women and young people of the Association. Hearts rejoice to unite their efforts in behalf of the expansion of the Kingdom of God.

Through the years the women of Woman's Missionary Union have been stimulated and made more steadfast in their devotion to the cause of missions through the watchword, "Laborers together with God." The women have had an added stimulus by the selection annually of other scriptures to link closely with the permanent watchword.

The romance of missions in Butler Association shows how much spiritual fire and zeal there is in the souls of the Christian people of Butler Association. There is nothing more romantic than the history and progress of the Woman's Missionary Union.

Missions today has not lost its romance and will not lose it until love for the lost has ceased to be a passion of the redeemed soul. Love for the lost gives missions romance, and glory and power to the religion of Jesus Christ, our Lord and Saviour.

Neither Butler (nor the world) is yet won to Christ. Individuals, churches and nations are not yet enlisted in missions. Many Christians and many churches have not caught the real and full victorious message of missions, nor have they linked their lives to life's greatest commission.

Each generation must be taught God's will and prepared for service. The world's need of God is always the same. What will the history of the future hold? That will depend upon the faithfulness and increasing consecration of the individuals.

May the Christians of Butler Association "enlarge the place of Thy tent and let them stretch forth the curtains of Thine habitation; spare not, lengthen Thy cords, and strengthen Thy stakes." May every Christian crown all his years with a witness for Christ. Over the postoffice in New York City these words are inscribed: "Neither snow, nor rain, nor gloom of night, stays these carriers from the swift completion of their appointed rounds." Of how much greater importance is the delivery of the Great Commission of our Saviour, "The Lamb of God who taketh away the sins of the world." All the past victories stand ready to strengthen us:

"Lead on, O King Eternal,
We follow not with fears;
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might."

—Mary Rushton Huguley
(Mrs. P. N.)